

AEH9X

Brez, Guy de

Scottow Joshua

3. Joshua Scottow -

Halacy
ONE OF TWO PERFECT COPIES OF THE FIRST TRANSLATION MADE IN THE NEW WORLD

893. SCOTTOW (JOSHUA). The Rise, Spring and Foundation of the ANABAPTISTS, or Re-baptized of our Time Written in French by Guy de Brez, 1565, Minister of the Word and Martyr. And Translated for the use of his countrymen, by J. S. [Joshua Scottow]. Quarto, blue levant morocco extra, uncut, by Pratt.

Cambridge, Massachusetts: Printed, and to be Sold by
Marmaduke Johnson, 1668

A superb copy of the first translation from a European language that was written and printed in this country. Joshua Scottow was born in 1618 and came to Massachusetts in 1634, settling in Boston. He was one of the earliest American authors and all of his tracts are remarkably rare. This is his first work. ONLY ONE OTHER PERFECT COPY HAS SURVIVED, that in the library of the American Antiquarian Society. There is a copy in the Massachusetts Historical Society, but it lacks the last three leaves. It is wonderful to find this copy in such immaculate condition, as it is as fresh as when it left the press of Marmaduke Johnson, most of the edges being in uncut condition. Although John Eliot published some transliterations from the Indian language, this famous volume is the first translation from a European language that was written and published in the New World. Without doubt it is one of the rarest pieces of Americana that has ever been offered for sale.

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THE
RISE, SPRING
AND
FOUNDATION
OF THE
Anabaptists,
Or RE-BAPTIZED of our Time.

Written in *French* by *Guy de Brez*, 1565.
Minister of the Word, and MARTYR.

And Translated for the use of his Countrymen, by *J.S.*


Eccles. i. 9.

The thing that hath been, it is that which shall be; and that which is done, is that which shall be done: and there is no new thing under the Sun.

CAMBRIDGE:

Printed, and to be Sold by *Marmaduke Johnson.* 1668.





To the Reader.

AS the reviving of this Root of Bitterness in the Quaker, after its being dead above an hundred years, caused the Translation and first Impression of this small Book under another Title; so the sprouting forth of its fruits of gall and wormwood, and the issuings from this corrupt fountain of those streams which make sad the City of God, have occasioned its second Impression, under the Name and Title put upon it by its Author Guy de Brez: whose praise in the Churches by his laborious planting, and faithful watering of them by his blood, is largely set forth in the famous Book of Martyrs, the third Volume, in the Continuation of the History by Dr. Edward Culkly, pag. 37, 38, 41, 42, 43. where he is described to be not onely an eminent Witness of Christs Truth unto the death, but his Labours, Prayers and Sufferings are there recorded to posterity; his rejoycing in God, when hands and feet were so laden with Iron Chains, as they eat through his Flesh to the very bones; his glorying in their railing, more then if they had been Chains of Gold; his fulness of God, when shut up in the Dungeon, which for its darkness was called Brunain, where he had no more air but at one little hole, where drunkards vented their urine; even then his heart leaped for joy, provoking his wife to comfort, in that God had not onely given her a Husband who was a Minister of Christs Gospel, but to be honoured with Martyrdome; A Dignity (said he) which the Angels of Heaven are not

A 2

capable

To the Reader.

capable of. All which declare him a more then ordinary Man of God, and how worthy of credence these Relations by him held forth are. There also is mention made of this Book, he being engaged in an holy Conflict (as the Author calleth it) against the pestilent Sect of the Anabaptists, which as Cockle mingle themselves among the good Corn.

This Translation is a small part of the Book; the rest is Doctrinal, and a solid Conviction of their Tenents: which whosoever shall intelligently reade, and compare his Reasons with those of our Worthies in these our dayes, he will finde that as Satan is the old Serpent, so Christ Jesus is the same yesterday, and to day, and for ever. A three-fold Character he giveth of them in his Epistle to his Book: 1. That they multiplied quotations of Scripture against their true sense and meaning, to gain applause of the weak and unstable. 2. That they gloried in their specious Holiness of Conversation. 3. That they professed their readines to suffer unto death. Of these he warneth Christs Flock scattered in Flanders, Brabant, &c. being his own Country. If by any thing the faithful then might be preserved from the scandal which hereby is cast upon the Gospel, and that they might be provoked to a more affectionate inquiry, and cordiall closing with the truth of Faith, and Order of the Gospel, which as then was his, so now is the weak desire of him who is

Thine in Christian duty,

F. S.

THE



The Rise, Spring and Foundation OF THE ANABAPTISTS.

IN the year 1521 and the year ensuing, there arose a certain number of mutinous and seditious persons, who secretly made Factions: they chiefly dwelt in the quarters of *Saxony*, which bordered upon the River *Salah*; among whom their chief was *Nicholas Stork*. They dreamed dreams, and said, That they spake familiarly with God by Visions, they preached their dreams for truths and Divine Oracles; and because that there should come a *new world*, wherein should dwell rightconseques: Therefore they ought to exterminate all the wicked, with all the Princes and unbelieving Magistrates, from off the earth (they called all those *unbelievers* which were not of their Sect and Faction.) From out of this School came *Thomas Muntzer*, *Dr. Balthazar Hubmore*, *Melchior Rink*, *John Hutt*, *John Denter*, *Lodovike Hetzer*, &c. All these boasted that they familiarly conferred with the Lord. In their teachings, they with heat of affection did defame and detract from the Ministers of the Gospel: afterward with the like violence fell upon the Magistrate, thinking that if they could make void these two Orders unto the Church, the wolves might safely fall upon and dismember the Flock; wherefore these wolves, (i. e.) these false Teachers, have alwayes principally set themselves against the Ministers of the Church, and the Magistrates, to see if they could drive them out from

Nicholas Stork, and his accomplices, they preached dreams, oppose Magistrates

and Ministers.

The Rise, Spring and Foundation

the Flock, or at least disgust some of the sheep against their Pastors ; that so estranging them from them, they might undo them.

*Their Doctrine
spreads,
Rebaptize
thousands.*

*They warth
over their soul
intentions with
fair pretences.*

Their Doctrine suddenly spread throughout all the Country, and in a little space they gathered much people after them, and Rebaptized many thousands ; insomuch as many simple people were led by a zeal without knowledge, being by their fair appearance insnared. They tyed themselves unto the only simple and naked Letter of the Scripture, without regard to the sense thereof ; they carried it very fairly before all men : for they had always in their mouths, the *love, faith, and the fear of God*, the *mortification of the flesh*, and the *cross* ; which were the garnish wherewith (that they might be of value to the simple) they painted and adorned themselves : but inasmuch as such colours were false, they lasted not long, but they soon began to fade, and without fraud to appear what they were.

*Montzers Do-
ctrine.*

Thomas Munzer (of whom we formerly spake) said, *That whosoever would be saved must firstly flye all manifest vices, Murders, Blasphemies against the Name of God : that he must chastise and macerate his body by fastings and mean apparel ; that he must hold forth an austere visage, speak little, &c.* he called these things the *Cross*, the *Mortification of the Flesh*, and *Discipline* : after that he had so fashioned his people, he said, *That they must withdraw from the multitude, and conversation of men ; and often to think upon God, who he is, and whether he hath care of us ; whether Christ suffered death for us, and whether our Religion were to be preferred before that of the Turks : moreover, that we ought to ask a sign from God, to be assured whether he hath care of us, and whether we owned the true Religion : if instantly he gave not a sign, that we ought to persist and pursue in prayers, yea, lively to complain of him, as of one that doth us wrong ; for seeing the Scripture promises that God will grant what he is asked for, he doth not well in not giving a sign to the man who desireth his knowledge.* He said, *That this anger and reproach was very pleasing unto God, because that he thereby saw the inclination and heart of our spirit,* and

and that without doubt being thus urged, he would declare himself by some evident sign, quenching the thirst of the spirit, and doing un-
as as formerly unto the Fathers. He said moreover, That Gods Will was declared by dreams, and there laid the foundations of his doctrine; inasmuch that if the dream of any might be interpreted, he praised him greatly in his Sermons.

After that by this means he had by little and little gained some, he discovered what he had long before plotted in the City of Alsted, which is in the Marches of Turing: He began to enroll the names of those that were entred into league with him, and by solemn Oath they promised assistance, to dispatch the wicked Princes and Magistrates (for they generally account-
ed all Superiours wicked) and to substitute new ones: he said, That it was given him in charge from God so to do: so did he speak of his dreams and such like things.

Enrolled the names of his disciples, and swears them to assist him, to cut off the unbelieving Magistrates

Frederick Prince of Saxony did at first bear with him, and that at the request of Luther. But in the year 1523. he set him-
self seditiously to preach, and publicly to fasten not only upon Ministers of the Word, but also upon the Magistrates; and fu-
riously declared that their Liberty was violated, and that the poor and miserable were tyrannized over, and oppressed by in-
supportable Charges, and that their goods and labours were devoured by the Princes: He saw then, That it was time to be-
think him; and then he was driven out of the City of Alsted; who after he had been some moneths hidden, he came to No-
rimberg, and to a City of Turing called Mulhuze. Now in as
much as when he was at Alsted, he had gained to his Girdle
some of the Citizens of Mulhuze, by means whereof he re-
ceived the charge of Preaching: And now being but in small
favour with the Senate, he so wrought upon the Commonalty
by Mutinies, that they chose a new Senate; which was the be-
ginning of the future stir: afterwards the Citizens drave out
the Friers, and seized upon their Monasteries: with one of the
principallest and most rich of them, Muntzer furnished him-
self; and for the future carried it not onely as a Preacher, but
also as a Senator and Counsellor; for he said, that he must by
his

Luther inter-
cedes for him,
with the Ele-
ctor of Saxony.

He publicly
opposed Mini-
sters and Ma-
gistrates, is dri-
ven out of Al-
sted.

Comes to No-
rimberg, and
Mulhuze,
where he be-
comes a Prea-
cher.

Drives out the
old Senate,
chooses a new.

Furnishes him-
self with the
Spoil of Mona-
steries.

Judges of the
Bible.

Sons seek of
Sedition.

Taught commu-
nity, equality
of dignity.

By this, people
deft from their
labour.

They take up
Arms;

Kill the Nobil-
ity.

Philers dream.

his Divine Revelation judge of the Bible, and gave Sentence up-
on all according to his will and fancy; and all this was received
as an Oracle and Divine answer: so were they befooled by
him. In the mean while, he wrote here and there to the Sub-
jects to take up Arms against their Princes, to the recovery
both of their Spiritual and Temporal Liberties: this speech was
so acceptable unto the people, that in the mouthes of many he
was the true Prophet.

Having then changed the Magistrates of *Mulhaeze*, and ha-
ving put in Anabaptists, there arose many troubles as we have
formerly declared; for he taught the Community of goods, and
that the equality of dignity did very well represent humanity; and that
all the world should abide in the liberty wherein it was first created;
and that there should be an indifferent usage of goods: he said, That
this was divinely revealed unto him; and that Princes and great
ones must be rejected; and that the sword of Gideon was given
unto him, against all Tyrants, to restore the liberty, and new Reign
of Christ upon earth. All these pretences made the people de-
list from their ordinary labour; and when they had need of
any thing, they took it from those that had, whether they
would or not.

Divers moneths he thus led on the train, so as in the year
1525. the Husbandmen and Labourers took up Arms in *Swabe*
and *Francony*, to the number of fourty thousand, who slew the
greatest part of the Nobility, sackt and burnt their Castles and
Fortresses; he went on to prosecute his Game, thinking the
time now to be come; to bring into action what he had for-
merly deliberated: he after caused them to found some Artil-
lery in the Cordilliers Church; he called much people from the
fields out of hopes of pillage, and to make themselves rich.

He in all his affairs consulted with a bold foolish fellow called
Phifer, who had dreams and visions in high esteem; and a-
mong other discourse he said, 'That in a dream he had seen
'multitudes of Mice in a Stable, which he had made to fly:
'which he interpreted so as he had command from God to take
'up Arms, to set himself in array to discomfit the Nobility.

Muntzer

Muntzer was somewhat more cool; though he preached with great violence, yet he would not run any hazard untill that the Neighbourhood had taken up Arms: and the more easily to bring about his enterprize, he wrote unto the Labourers in the Mynes of the Territories of *Mansfield*, admonishing them to fall upon the Princes without any respect or consideration; for these that were ready in *Francony* drew near unto *Turing*. Thereupon *Phifer*, who could not forbear, took the field with his, and sack'd the Country about *Issfeld*, pillaged the Fortresses and Temples (or Churches) and slew divers Gentlemen, taking others Prisoners: which having done, he returned laden with plunder; and having so well sped, the popularity were encouraged: in the mean time they skirmished and ravined in the Country of *Mansfield*; wherefore *Muntzer* thinking that there was a revolt in all parts, came forth from *Mulhuze* with 300 seditious men. Upon these stirs *Albert* Count of *Mansfield* at an instant assembled some Troops of Horse, and fought *Muntzer*, so-as 200 were left dead upon the place; the rest being astonished, withdrew, and fled toward *Francuse*, and sojourning there, waited for the recruit of their Army; which was the cause of retarding their stirs.

In the mean time the Princes gathered together, to the number of 1500 Horse, with some Foot: the Peasants being encamped in a Mount near *Francuse*, they could not easily be assailed, by reason of the Carts they had furnished themselves withall. The poor people being unprovided either of Arms or Artillery, and for the most part not acquainted with Souldiery; the Princes being moved with compassion, admonished them by messages, that they would deliver up the Authors of this Sedition; and that laying down their arms, every one might with assurance, and without fear of punishment return unto their houses. *Muntzer* then fearing his skin, advanced into the midst of the Troops, and with a stern countenance made his Oration.

Matthew
Oration.

Gen. 22.2.

Psal. 72.4.13.

You see, fellow-Soldiers and Brethren, how these Tyrants near unto you have conjured to put you all to death, and yet they are so faint-hearted, as that they dare not fight us; they make foolish and unworthy Tenders to make you lay down your Arms: You know that I am the Author and Mover of this Enterprize, but not upon mine own Authority or particular fancy (for it is not of mine own head) but by the Command of God: These things being thus led on, you and I must obey, and not abandon the place and rank where God hath set us. Heretofore he commanded Abraham to sacrifice his Son; who not knowing the issue, without difficulty obeyed the Divine Command: wherefore God preserved his Son, and adorned his Faith with great benefits. We then who are in the same estate, ought to persevere leaving the event of things unto God: howsoever there is no doubt, but all will fall out according to our wish, and ye shall with your eyes behold the Lord. yet if; for we shall destroy as many as there be enemies. In many places of the Scripture God hath promised to help the poor and needy, which doth truly belong unto us; for we are poor and miserable: and inasmuch as we desire to return and increase in the knowledge of God, none should doubt of the Victory, or of an happy issue. Be hold on the contrary the condition of our Enemies, they call themselves Princes, but indeed they are very Tyrants, for they take no care of any of you, but they squeeze out all your Estates, and swallow them down with all greediness. Among the people whom God particularly chose, it was ordained that their Kings should not be unprofitable spend-thrifts; and they were commanded diligently to read in the Book of the Laws which he had constituted: but what do these Tyrants now? and how do they spend their time: they think that they are not concerned in the Common-wealth, nor do they inform themselves how it fareth with the poor and miserable: They see not so Justice, but suffer Robbers upon the High-ways; they punish not Thieves, nor do they take order against evil-doing: they in no wise comfort the fatherless, nor the widow; nor do they take care for the instruction of Youth: they only do not advance Gods honour, but they hinder the same; nor have they any thought, but how to get other mens Estates unto themselves: wherefore they daily find out new inventions to raise money; nor do they care to procure or maintain peace (with many the like speeches). And afterwards he exhorted them, saying, Be then courageous, and rid this great unprofitable troop out of the way; knowing that in so doing you shall fulfill the good pleasure of God. I perceive no means either of sure or safe composition; for they will never be otherwise minded; they neither will grant us our Liberties, nor the true Service of God. Wherefore we ought rather to dye, then to approve of their wickedness, or to let them snatch the Doctrine of the Gospel from us. In sum, I do assure you that God will help us, and that the day shall be ours; for he himself hath promised me it openly; he himself, I say, who can neither lye nor deceive, hath commanded me thus to proceed to punish the Magistrate. Be hold, how Gods power appeareth; when as a small bandfull of people overcometh a great number; as for example, you know what Gideon did with his small company, and Jonathan with his Armour-bearer; while David

David did alone against that monster Goliath: I put it out of doubt that this day shall be noted by the like Victory, and that posterity will alwayes have it in remembrance; for though we be in bad equipage, not well furnished with Arms, and things needfull, we shall not faile to worst them; and this frame of heaven and earth will sooner fail, then we shall be forsaken of God. Take heed lest Reasons judgement make you shake, or the appearance of danger, that presents, make you afraid; but lively fall on the enemies: be not daunted with their Guns or Artillery, for I will receive all their bullets into my Gown. Behold, see how our God is for us! Contemplate, I pray you, the witness and sign of his good will towards us, lift up your eyes, and behold the heavenly Bowe: I could wish that in our Esquib the same Rainbow were portrayed. God evidently sheweth by this sign which appereth on high, that he will in the Battel assist us, denouncing ruine and perdition unto the Tyrants our enemies: Be courageous then; and being assured of his favour, fall on, for God will not that you should make an agreement with your Enemies.

His Oration being finished, the greatest part of his company, by reason of their present peril, ceased not to be much afraid, all being in disorder, and without any conduct. Yet there were in the band some bold and desperate ones bent to do mischief: they being over-forward, and ready to do evil, were inflamed the more by reason of his Speech, especially the Rainbow before spoken of did encourage them; and they judged it as a most sure sign of Victory: there was this further to their advantage, that their Army was great (it being about 8000 men) and the place advantageous for their defence: these Varlets cried out, that all should take up their Arms, and with courage they came to close with the enemy, singing an Hyman, whereby they did implore the aid of the Holy Ghost. There was sent unto them to parly a young man of a Noble Family, whom *Munzer* against the Law of Arms had slain; herewith the Princes being provoked, caused the Alarm to be sounded, and ordered their Battel in array.

Philip Prince of Hesse, exhorted the Souldiers to carry themselves courageously, and to perform their duty; shewing them, that although the accusation charged on them by the Enemy should be true, yet it was unlawfull for the Commonalty to take up arms against the Magistrate; which might be proved by Testimony of the Scripture; and that yet he would neither excuse himself nor the other Princes from their faults. They cover themselves with the Name of the Gospel,

The Landgraves
Oration.

1 Pet. 2.13.

The Rise, Spring and Foundation

but in truth they forge nothing but Thefts, Robberies, and the like mischiefs; thir endeavour is to take from others, to abolish Magistracy, to offer violence to other mens wives and children, and to commit all Crimes without punishment: and seeing under the fair and holy Name of God, they cloke such villanies, and execrable misdeeds, there was no doubt but God would avenge those injuries: wherfore every one ought to fight against them, as against Robbers, and so to maintain the Publick Peace, and to defend every ones Estate, with thir wives and Children. The cause of the war is most just; and had he not been assured, that the work had been acceptable unto God, who hath put the Sword into the hand of the Magistrate, he would not have been there.

Rom. 13. 2, 3,
4, 5.

5000 Slain.

300 Prisoners.

This Oration being finished, they came to close; and no sooner were the Artillery and small shot discharged, but these poor people, as men amazed, and deprived of understanding, neither defend themselves, nor set themselves to flight for safety, but sang their vulgar song, to invoke the aid of the holy Ghost: some trusting in the promises of *Muntzer*, waited for succour from Heaven. The Harquebusses being discharged, they began to re-inforce the battel, and to slay them right down, then they betook themselves to flight all in a rout toward *Francse*: some of them drew off to the other part of the Mountain, and some the while bare the brunt of the battel in the Valley against the Horse; of whom there fell one or two: but so hotly were they pursued, that there were 5000 left in the place: soon after this slaughter the City of *Francse* was taken, and near 300 prisoners, which were beheaded. *Muntzer* having gained the City by flight, hid himself in an house near unto the Gate; whither by accident there came a Gentleman, whose Waiting-man going up to see the rooms, he found a man laid upon the bed; who asked him who he was, and whether he was not fled from the Battel, and whether he was not one of the seditious? By accident there lay a Purse near unto the bed; the other taketh up the boory, and having opened it, he found therein Letters, whereby *Albert of Mansfield* did admonish *Muntzer* to desist from his enterprize, and not to cause the poor people to mutiny: these Letters when he had read, he asked him, if the Letters were not directed to him? which he denied very slistly, untill being sharply threatned, craving pardon, he confessed

fessed that he was *Muntzer*: being taken, he was brought before *George Duke of Saxony*, and the *Lantgrave*; being asked of them, what had moved him so to abuse the poor people? he replied, that he had done but his duty; and that those Magistrates that would not receive the Gospel, were so to be dealt withall. The *Lantgrave* puzzled him, proving by Testimony of Scripture, that the Magistrates ought to be had in reverence; and that all seditions were forbidden by God; and that it was not lawful for a Christian to avenge his private quarrel: whereunto *Muntzer* had not to answer. Afterwards he was put unto grievous torture; and as by greatness of the pain he cried out, *George Duke of Saxony* said unto him, Truly *Muntzer* you endure at present, but think also upon the ruine of so many people, which this day by occasion of thy sedition are slain: He answered, much laughing, that they would so have it. He was afterwards brought to *Weldern* a City of the Signory of *Mansfield*, where he was sharply drawn and put to torture, and confessed what was his deliberated purpose, and who were the Complices of his Conjurat[i]on.

The Princes being come to *Weldern* and *Mulhuze*, they caused many of these seditious persons to be beheaded; and among the rest, that bold fool *Phifer*, of whom there hath mention formerly bin made: then afterward *Muntzer* was brought into the field, who found himself very much discouraged, and overwhelmed in this extremity; so as without help he could not give account of his faith, as it commonly falls out with such in the like case: *Henry of Brunswick*, to help him, caused him to say after him: when he was ready to die, he confessed clearly & loudly his fault and error; and being surrounded with Soldiers, he exhorted the Princes to use greater pity towards the poor people, and that by this means they should not need to fear; he admonished them also to reade diligently the Book of *Kings*, which are in the holy Scripture: his discourse being ended, they cut off his Head. From this marvellous defeat and discomfiture several escaped, who seeing their sedition profited them not, and that the Prophets were slain with their brethren.

Those that escape get into
Munster.
Pretend ban-
nity, cry out a-
gainst the Ma-
gistrates power.

and companions, instead of repenting, and acknowledging the pestilential venome that lay hid in their Sect, they assemble at *Munster* the chief City of *Westphalia*, and at first made semblance of humility, holding forth nothing in them that was splendid or magnificent; yea, they reprov'd and cried out against all excellency, greatness and magnificency: they held forth outside-holiness, and cried out against the sword and power of the Magistrate: Riches and honour were rejected by them as loathsome vomit (at least, as they made shew of;) they spake of nothing, but of the mortification of the old man, and of the renewing of the Spirit, and of a life wholly dedicated unto God: above all, they despised the world and the things that are therein, but it was because they could not yet play their pranks, nor themselves have dominion, nor make a new world according to their model, as they afterwards shewed unto all.

Bern. Rotman
preaches the Go-
spel with suc-
cess.
He and other
Ministers pre-
sent Articles a-
gainst Popish
errors.

In the year 1532 *Bernard Rotman* began to preach the Gospel, without the City of *Munster*, in the Temple of *S. Maurice*, and that not without great effect; insomuch as that there being certain Ministers, they presented thirty Articles unto the Magistrates, wherein all the errors of the Papacy were contained, submitting themselves unto all punishment, if they did not prove all these Articles to be false, and repugnant to the Word of God. The Senate sent for the Papists, and propos'd unto them those Errors: and because they had alway given them to understand their Doctrine was pure, and founded upon the Word of God (which these Preachers denied, and upon their lives would evince the contrary) the Magistrates asked them, if they would by holy Writ confute what was said unto them: being thus questioned, and seeing the Senate laid the matter much to heart; in brief they answered, that they had not wherewith to defend their Doctrine; and as for what they had said of their Ordinances, and manner of doing to be good, it was but upon opinion & ignorance: whereupon the Senate forbad them from that time forward, not to meddle with preaching, seeing they were convinced of Errors and false Doctrines, and command-
ed them to resign their places unto those Teachers which had

Papists are
contricted,

Aid by the Se-
nates command
resign their pla-
ces to the Mi-
nisters.

dis-

discovered their errors and abuses. Soon after there was assigned to each his Temple to preach in, by the consent of the Senate; and all the City was in peace and tranquillity.

But Satan the enemy of peace and truth, could not long endure the peace and publication of the Gospel; wherefore as he had already done in other places, with might and main he laboured to hinder and overthrow the Gospel; and in its place to set up these seditious Anabaptists: so he did the same at *Munster*, to the great damage of the faithful, the destruction and infamy of the Gospel.

For in the year 1533. there came to *Munster* an Hollander *B.* John Benamed *John Bicold* of *Leyden*, by Trade a Taylor or Sewer of Garments; but rather a Raveller or tearer in pieces: he was a witty fellow, eloquent, cautelous, and very audacious, having a little read the Scripture, he could fully dissemble matters: in sum, he was a true and perfect Anabaptist; in the beginning of which familiarity, he insinuated himself into the company of the Ministers of the Gospel, and asked them whether they thought it was well done to baptize little children? they answered, Yes; and then he began to deride and jeer with disdain: he thus carried matters near nine moneths; often disputing against, and debating with the Ministers concerning Baptism; notwithstanding in the mean while, wheresoever he could, he secretly sowed the Doctrine of the Anabaptists. Then *Bernard Rotman*, of whom we spake before, seeing the drift of the Anabaptists, in his Sermon exhorted the people to pray unto God for his grace, that they might keep his Doctrine pure; and to preserve it from the corruptions of enraged men, especially from the Anabaptists, who secretly crept in among them, and slid into their companies: for if their opinion prevailed, the state of the Commonwealth and Religion would be poor and miserable. At that very time there came to *Munster* one *Herman Staxrede*, who was *Rotmans* Coadjutor, who seduced him, and caused him to turn Anabaptist, against whom he had so much combated and cried down. This *Herman* had been the Disciple of *Henry Rolles*, whom they of *Utrecht* had lately executed, because he

Satan stirs up Anabaptists, who disturbs their peace.

John Benamed a Taylor of Leyden, who

insinuated himself into the company of the Ministers.

Rotman opposes them,

but is soon seduced by his Coadjutor Herman Staxrede Henry Rolles an Anabaptist executed.

was

*Recolits disci-
ples went their
opinions, held
nightly meetings*

*In the Senate
prohibited, com-
manded to de-
part; which
they refuse.*

*A Disputation,
wherein Ro-
tman declares
himself; Her-
man Busch
confutes him.*

*They fall upon a
Minister Peter
Wirttem.
Ran about the
City, crying, Re-
pent and be Re-
baptized.*

was an Anabaptist; he publicly reprov'd Childrens Baptism, saying, *That it was an abomination before God.* Because of this, there arose great stirrs among the people; and those who formerly were secretly seduced by *John Beccold of Leyden*, now vented their Opinions, and almost throughout the whole City oftentimes held Conventicles, and secretly assembled in private houses: and their Ministers taught onely by night, when as others took their rest; which was the fittest time for the working of their mysteries. These things much provoked the Senate, and because the nightly meetings and Sermons of the Anabaptists were ill resented, they were prohibited and forbidden, and command issued forth to all the lovers of that Sect, to avoid the City: but they cared not for this command, and were no sponer gone out at one Gate, but they came in at another, and hid themselves in the City with their Sectaries; and boasted that they had command from God not to stir, but fully and gravely to prosecute their Commission. This troubled the Senate, and they were somewhat astonished at it. Wherefore to prevent further trouble, it was commanded, That both Anabaptists and Preachers of the Gospel, should repair to the Town-house with the learned men. In this Disputation *Rotman*, who had for some time covered matters, openly declared himself an Anabaptist, and condemned Childrens Baptism, as wicked and detestable: but *Herman Busch* so contradicted him, as by the Word of God he confuted him; which may yet be proved, by the Acts drawn up by the Publick Notary. This being done, the Senate commanded the Anabaptists to depart the City; yea, and that forthwith: but again they hid themselves according to their custom, untill fair opportunity presented, that they might come in sight; and then upon a deliberated rage, they fell upon a Minister named *Peter Wirttem*, as he preached in a Temple or a Church by the authority of the Senate, and they turned him out. Then many of them ran about the City, as if they had been divinely transported in their spirit, crying with a loud voice, *Repent and be Re-baptized, otherwise the wrath of God will fall upon you.* Many good people fearing the wrath of God (whereof they so much talked) and

in their simplicity being deceived, and some for fear of losing their estates, obeyed them: for after the Anabaptists had got the upper hand of their adversaries, they turned them out, and deprived them of their estates. These things were done in the year 1533, and in the beginning of 34. and when they had been

*Take away
their estates.*

hidden, they came forth out of their dens and caves, and they went all together unto the Market place with great cries and howlings, and commanded, *That all that were not Re-baptized should be put to death as Pagans and wicked:* and forthwith they seized upon the Artillery, Arms, Ammunition and Town-house; the rest, namely, the Protestants and Papists, began to run, and to betake themselves to a place of the City, which was naturally strong, for defence both of themselves and the people; and they took sundry Anabaptists Prisoners: this lasted until they came unto Composition, and Hostages on both sides were given; and it was agreed that *Every one should hold his own Religion, and return unto his own house, and live in peace.*

*Command all
unrebaptized to
be put to death,
seize on their
Arms and Am-
munition.*

*Opposed, come
to Composition.*

The principal Anabaptists then were *Rotman, John Becold of Leyden, Bernard Knipperdoling, Gerard Cipperbrok, Bernard Crechting.*

In the mean time *Rotman and Knipperdoling* (the Superlatives of this faction) though they had approved of this Composition, yet they sent unto the neighbouring Towns; whereby they gave notice unto those of their Sect, to leave all their goods, and repair unto them, and that they should not fail to receive ten times more then they left behinde them. Great multitudes both of men and women hearkning unto these magnificent promises, came in unto them, and upon hopes of preferment, repaired unto *Munster*; chiefly the poorer sort, who knew not how to subsist. The Citizens and more wealthy among them, seeing the City to swarm with strangers, withdrew as fairly as they could, abandoning their place unto the Anabaptists: this was about *Lent*, in the Moneth of *February 1534*. By this means the Anabaptists became Masters, and chose a new Senate of their own party, with Consuls; among whom were *Knipperdoling and Cipperbrok*; soon after they fell upon the Temple

*But sent for aid
to the neighbor-
ing Towns.*

*Promise ten
times more then
they left.
Multitudes of
the poorer sort,
on hopes of pre-
ferment repair
to them.*

*The Citizens
leave the City:
Anabaptists are
Masters, and
Rule all.*

*Swath: Church
of S. Maurice.*

*Cry, Repent, re-
pent, depart if
ye will not die.
Drive out all
the Citizens
that were not of
their Sect.
Is this flight
many women
with child mis-
carry.
They Pillage.*

of S. Maurice, which was near unto the City, and burnt it with the neighbouring Edifices; and pillaged all the Temples, and spoiled the chief Temple. Within a few dayes after they flocking together ran about the streets, and in a dreadful manner cried out, *Repent, repent*; and suddenly changed their tune, saying, *Quickly depart ye wicked, if ye will not die*: and at that instant in arms ran to and again, and drave out of the City all that were not of their Sect, without having regard either to Age or Sex; so as many women miscarried in these troubles and confused flight. These being driven out, they fall upon pillaging their Estates: by this every one may know by what spirit these Anabaptistical Hypocrites were led: there is no act so felonious, horrible, cruel and wicked, that ever was done, which they did not commit. In the beginning they talked of nothing but the Spirit and Holiness; they said, it was not lawful for a Christian to be a Magistrate, and that it was not lawful to bear Arms; but after they had brought all under their paw, and in their power, then it was lawful to take the Publick Arms, with the Town-house, and to chuse a Magistrate to their minde, yea, with rejection of him that was ordained of God; and thrust themselves into his place, and to make themselves Consuls and Senators as they have done: there is not need of much speaking, for the world knoweth it. Where now are the fair speeches of those Anabaptists? *Do not resist evil: He that will take away thy coat, give him thy cloak also.* These have not only pillaged and stript honest men of their clothes, but of all that they had, and have driven them miserable out of their houses, with their wives and little ones, and have exposed them to death by the Be siegers of the City.

*Their Prophet
Joh. Matthews
commands all
their goods to
be common.*

At that time there arose in the City of Munster a great number of Prophets (for they usurped that name) the principal of whom were John Matthews of Harling, and one Pistor, who were both audacious, and prating fellows; they boasted of Visions, and of the Spirit of Prophecie. By Prophetical Authority, this holy Prophet commanded all the City to bring in all their Gold, Silver, and other moveable goods

to be common, and that none upon pain of death, should reserve any thing for his own private use: and to this end, there was a Publick house appointed. The people were very much astonish'd at the rigour of this Edict, yet notwithstanding obeyed it: it was not possible to retain or conceal any portion; for there were two Maides Divineresses, who did reveal it, if there were any that did retain any thing. Afterwards these Prophets commanded that none should keep any books except the Holy Bible; and that all others should publicly be brought forth and abolished: he said, that he received this Command from God; wherefore great numbers of books were brought together and consumed by fire.

Divineresses reveal such as retained the goods, and all books besides the Bible to be burnt.

It came to pass that an Artificer named *Hubert Trutelin*, who being displeased with the acting of these Prophets reproached them, calling them *Prophets de Merde*: he was accused, and all the people were caused to come together in their Arms: they sentenced the poor man to death; whereat the people were marvellously frighted. *John Matthews* the chief Prophet laid hands upon the poor man, and when as he was thrown down, gave him a stab with a Pike, without wounding him mortally, whatsoever his endeavours were; then he commanded him to be taken from thence, and that he should be carried to another place; and taking the Musket of another young man that was neer him, he shot him through with a bullet: when he was falling to the ground, the Prophet said, That it was revealed unto him from heaven, that the time of his death was not yet come; and that God had accepted him to favour, though he died a few dayes after; whereof when the Prophet had notice, he took a long Pike, and violently ran through the City, crying out, *that God the Father had given him in command to repulse the Enemy from the City*. As he drew neer unto the Camp, a Souldier called *John Matthews* faced him, and shot him quite through the belly: *slain.*

This was the woful end of this mad Prophet: and although the fraud of these Prophets was well known, yet the people were so bewitched by them, and so deprived of their reason, that they much bewailed this their goodly Prophet, saying, That

there would some mischief befall them, because such a Prophet was taken from them.

Knipperdoling prophesied

John Becold of *Leyden* commanded the second Prophet after him, to be of a good courage; because that of a long time before, it had been revealed unto him, that he should come to such an end, and that he should marry his widow. Two dayes after *Easter*, they ran to the Churches, and rang all the Bells together: some dayes after, *Knipperdoling* prophesied, that all lofty things must be laid low, and the poor, and the mean, and the low things must be exalted; and forthwith commanded, that all the Churches should be demolished; with a very great gravity assuring them, that this command came from God: wherefore he was without delay obeyed, and the heavenly command (as he called it) put in execution. At the same time *John Becold*

Becold makes *Knipperdoling* Hangman,

gave the sword unto *Knipperdoling*, and appointed him to be executioner, because it so fell out that he was the Consul, and had administred the chief Magistrates place. Being now made Hangman, he is put in a lower rank. *Knipperdoling* made no scruple of it, and received this place very acceptably; and whereas the Camp had now been some months before the City, they stormed it; and of the chief Nobility, and best Captains and Souldiers there were slain before the City about four thousand: then all hopes of taking them by force failed. A few dayes after *Whitsontide* *John Becold* of *Leyden*, after that assaults had been given without effect, he went to sleep, and laid and dreamed three entire dayes together; and when he awaked, he spake to no man; but as *Zacharias*, *John* the Baptist's father, so he made signs that they should bring him paper; wherein he wrote the names of twelve men, and among them of some of the best rank, who were to have the Supreme charge, and to have the whole Government as it was in *Israel*; for he said, it was the will of the Heavenly Father, that *Munster* should be governed as the heavenly *Jerusalem*. By this means this wicked one made way that he might be King: afterwards he proposed direct articles unto their Preachers, and required them to confirm them, by testimony of Scripture; otherwise he would bring them

which he accepts
They sally forth,
and make a
great slaughter
to the number of
4000.

Becold for
three dayes
dreams, and
feignes himself
dumb as *Zachary*,
and writes
the names of 12
chief Command-
ers.

Propounds di-
vers Articles.

them unto the people, that they might ratifie and approve them.

The sum of these Articles was, that a man was not bound to have but one Wife, and that it was lawful to espouse as many as he pleased: but as their Preachers did confute this sentence, he assembled them at the Council-house with the twelve; where in the presence of them all he pull'd off his cloak, and cast it upon the ground with the New-Testament, and sware by these marks and signs, that these Articles by him proposed

The chief concerning pluralities of wives,

Swears it was so revealed to him from God,

were revealed to him from Heaven; wherefore he threatened them, that if they consented not unto them, God would never be merciful unto them. Finally, they agreed, and were of his Opinion, and the Preachers for three dayes space spake of nothing but of the point of Marriage. Without delay *John Becold* married three wives, one of whom was the widow of the great Prophet *John Matthews*: others like lewd men followed his example, so as it was a praise-worthy thing to have many wives. Some of the honest Citizens were sorely displeased to see Marriage thus prophaned, and they gave a sign to gather all those together into the Market place, who loved the Doctrine of the Gospel; and then they ran into the Market place, and laid hands upon the Prophets, and took *Knipperdoling*, and all the rest of the Prophets: But the common people having notice hereof, took arms, and having rescued the Captives, killed about fifty with great torments, tying them to trees and posts, discharged Muskets at them: in the mean while the great Prophet cryed out, *that he that would do God service, should first.* They killed with another sort of death.

He marries three wives.

The Citizens are displeased, take the Prophets.

The common people rescue them, and cruelly torture and kill 50

This great Prophet *John Becold* of *Leyden* having by his vision gained this point, that it was lawful for a man to take together as many wives as he pleased, played his pranks; for he married but fifteen, and had them all at once; and it was lawful for any one to have six or seven: for they must thus renew their Marriage, as they had done their Baptism. And that none might take ill what they did, they merrily coloured over their villany with testimonies out of Gods word; they brought the examples of the Patriarchs, *Abraham, Jacob, David*

Becold hath 15 wives at once

Gen. 1. 28.

vid and Solomon, and divers others, and said that the Word of God commanded it, saying *Increase, multiply, and fill the earth.* When that sentence was brought, 1 Tim. 3. *That a Bishop must be unblamable, the husband of one wife,* they answered, that it was clear from the text, That the Apostle required that of none but the Bishops, and that for several reasons; that he might not but then the Church, and that he might the better attend upon his Office; but this was not forbidden to any other.

Upon the 24 of June 1534. there arose a new Prophet, by Trade a Gold-smith named *John Twiscofcar*; he having assembled the people into the Market place, made known that the will and command of the heavenly Father was, that *John Becold of Leyden* should be made emperour of all the earth; and that he should march into the Field with a mighty Army, and that he should without making any difference destroy all Kings and Princes, pardoning only the people; that is to say, those which loved righteousness; that he might hold the throne of his father *David*, until that the Father did deliver up the Kingdom unto him; for the Saints should raige in this World, after that they had destroyed all the wicked. These things were brought

who accepts it,

to *John Becold of Leyden*, who falling down upon both his knees, and lifting up his hands to heaven, said, It is several dayes since I knew this, Brethren, yet I would not divulge it; but now the Father hath made use of another Minister to perswade it. He made semblance as if he received the Kingdom against his will; yet he laid hold on it with both hands, and had long before bribed for it, and plotted it.

and cashier's the twelve Commanders.

Invests himself with Kingly Robes

Being now King, he who before was but a Taylor, at that instant cashiereth the Twelve; and on the sudden attireth himself with more then Royal Pomp and Magnificence: he chose great Lords, and commanded that they should make two Crowns of pure Gold: he bore a Scepter with a Chain of Gold; and likewise his Spurs with Rowels of Gold: in brief, he was not clad but with Silk, Velvet and Gold, which they had stolen out of the Churches: his Horses were accordingly accoutred: he appointed certain dayes to give audience to all such

such as addressed themselves unto him for any business; and when he went abroad, he was attended upon by his Servants, and Gentlemen of his Court: next unto him there went two young men on Horse-back magnificently clad; he that went on the right hand bare the Crown and the Bible, the other on the left hand bare a naked Sword, the Pommel whereof was of pure Gold, and richly adorned with precious Stones: the King had his Chain of Gold about his neck, and he was all glittering with Gold and precious Stones: he bare in his hand a Globe of Gold. His waiting-Gentlemen were twenty eight, clad like Courtiers, with garments of mixed colour of green and blew, to signifie his Heavenly and Earthly Power. Upon the Kings Girdle was written, *The power of God is my strength*: thus was the Name of God prophaned and blasphemed, to cloak this Villains stinking infamy. Furthermore, his Title was, *The King of the New Jerusalem, King of Righteousness, throughout all the World*. The pomp of his chief Wife (for he had many together) was equal to his own: his Servants were clad in green, and bordered with a brown colour; and upon their sleeve there was a World with a little Cross about it, and two Swords thwarted a-cross. He had his Throne set up aloft, whereunto he ascended by three steps, and all was beset with Gold and Jewels. The Law-suits which ordinarily came before him, were for the most part about Women and Divorces, inso-much as some who had lived almost all their life long together, now separated one from another. It came to pass one day, that when the people were in the Market-place, close crouding, and in a throng to hear, that *Knipperdoling* leaped on their heads, and scrambling with his hands and feet being now above them, he breathed upon the men one after another into their mouthes, saying, *The Father hath sanctified thee, receive the Holy Ghost*. One day he fell a dancing before the King, saying, *Thus I am wont to do with my Whore, but now the Father hath commanded me to do it before the King*: but because he did it too long, and would not make an end, the King was angry, and went his way. He suddenly mounted into the Throne; but

His pompous
train and at-
tendance.

Knipperdo-
ling's blasphemous

Confesses him-
self an whore-
master.

The Rise, Spring and Foundation

but the King surprizing him, threw him down, and three dayes kept him in Prison.

Is there not here to be seen a wonderfull rage and madness? Who could have believed that any bearing humane shape, should have been left to commit things so foolish, absurd, villanous and execrable? but it cannot be otherwise with such as violate, trample upon, and reject the Word of God; they are by Divine judgement smitten, so as to be an example to the Elect. But let us behold their goodly glorious King, now mounted with more then Royal Pomp: where is the spirit of these Anabaptists, who were so ready to reprove and reject others? At first they cried out against all; if they saw any Matron wear silk, or any man of fashion to wear a gold Ring, they cried down all: but now their glorious King Taylor omitteth nothing, that may set forth his Pomp and State. In the beginning they would not bear to hear, that any honest man should be a Bailiff, or Governour of a Village; but soon the wind is changed, and now by command from the Father, their King is not King of a Village, but of the whole World; for so he caused himself to be styled. During this Siege, the Prophets of *Munster* published a Book, which they intituled, *The Ristitution*; wherein they maintained *Munsterers* damnable Doctrine, and an infinite of Errours.

Afterwards in the Moneth of *August*, on the day which is called *S. Bartholomews*, the new Prophet called *John Twisco* scar sounded the Trumpet through the streets, and cried out, that *All should meet in Arms about the way to the great Church*; for they must give a repulse to the Enemies of the City: being thither come, they finde a Supper ready, which the King had provided; and by command the people did sit down, to the number of four thousand: the King, Queen, and Courtiers waited at the Table. Supper almost being finished, the King gave unleavened bread to all, saying, *Take, eat, declare the death of the Lord*: then the Queen presented the Cup, saying, *Drink, declare the death of the Lord*. Behold the brave Supper of these Anabaptists, which was rather a voluptuous Banquet, the Table
of

Beccids mock-
Lords Supp. r.

of Devils, then the Table of our Lord Jesus Christ. Now when the Supper was ended, the new Prophet gat him up into the Pulpit, and asked them whether they would obey the Word of God? they all said, Yes: he told them then that the command of the Father was, that they must send Twenty eight Teachers of the Word. Then he named them in order, declaring the place whither each should go: Six were sent to Oseberg, as many to Warrendort; eight to Susar, and as many to Corsfeld.

Twisken
reveals that 28
Teachers must
be sent forth.

The King and the Queen with those that served at the Table, supped afterwards, and those which were appointed to be sent forth. As they were at Supper, the King rose up, and said, *That he had received a Commission from the Father: whereas upon an adventure there was a Souldier which had been taken, the King accused him that he was a Traitor as Judas, and with his own hands cut off his head. This being done, he returned to sit down at Table, and by way of merriment recited what he had done. After Supper within night, they caused the twenty eight above-mentioned, to depart out of the City; and over and above their expences, they gave to every one of them certain pieces of Gold, to leave in such places where their Doctrine should not be received, in witness of their perdition, and eternal damnation, for their refusal of the peace and doctrine of Salvation.*

The King and
Queen and the
28 Teachers sat
together.

And when they were arrived at the places assigned unto them, they began to run through the City with horrible cries, crying, *Repent, repent, otherwise ye will suddenly perish: then they cast their garments upon the ground, and threw their pieces of Gold which were given unto them upon their garments, assuring them that they were sent by the Father, to bring peace unto them if they would receive it: they commanded them to put all their goods in common; if they did refuse it, by this sign, and as by a mark, they did bear witness against their ingratitude, and evil deeds: for behold the time now is come, which was foretold by the Prophets, wherein the Lord God would, that Righteousness should reign through*

all the earth : and after that the King shall have discharged his trust, and shall have so done, that Righteousness shall reign every where ; Then Christ shall deliver up the Kingdome to the Father.

Upon these words they were apprehended, and in the beginning fairly demanded, then by the Rack examined of their faith, life, and Ammunition of the City. They answered, that they alone had the true Doctrine, which they would unto the death maintain : for since the Apostles time the Gospel was not truly preached ; and that there was no righteousness ; that there were four Prophets, two of which were true, namely, *David George*, and *John Breckel of Leyden* ; two were false, namely, the Pope, and *Luther* worse then the Pope. Being asked why they drave the honest people out of the City, against their faith and promise, and detained their Goods, Wives and Children ; and by what Text of Scripture they could warrant that unrighteousness ? They answered, That the time was now come, wherein the Word of Christ should be fulfilled, that the meek should possess the earth ; and that God in this manner gave the goods of the Egyptians unto the Israelites : After, they declared their Ammunition and Victuals that was in the City, with their Garrison, some of whom had above five Wives. Moreover, that they looked for Souldiers from *Frisland* and *Holland*, who being arrived, the King would take the Field with all his Army, to reduce the whole World under his power and subjection, after he had slain their Kings which did not righteousness. After they were questioned, and still persisted in their opinions, they were all beheaded, except one who escaped.

At the same time there arose another Prophet, called *Henry Hilvers*, a wicked man, subtil and wary ; he came to declare unto the King and the people, that the heavenly Father had revealed unto him, that three rich Cities with all their goods should be given unto them by God, namely, *Amsterdam*, *Deventer*, and *wesel*. The King hearing this, set himself to consult with his Council, by what means they might bring these
three

three Cities unto Anabaptism; and to this effect they sent certain men unto these places. In the first place he sent *James Campense* to *Amsterdam*, and commanded him to be Prince in that City, and ordered him *John Matthews* of *Middleburg* to be his consort: they went into *Holland*, and hid themselves at a Sectaries house, and there with their mischievous doctrine they imployed many, re-baptized their disciples, and secretly by night held Conventicles and Meetings; yea, also they scattered their poyson in the neighbouring Cities: for in the City of *Leyden*, in the moneth of *January*, in the year following, 1535, many were put to death for Anabaptism, and for their seditious counsels and enterprises. Moreover, in the end of the year 1534 the King sent into *Friseland*, *John Gelen*, a subtil man, and well vers'd in arms, he having formerly had charge in the Army; the King gave him good store of gold out of the spoil of the Churches, and gave him in charge to raise an Army in *Frise*; and acted so by certain men that assisted him, that on the 30 of *March* 1535, he mustered up and raised an Army, and took a Monastery, and drave out the Friars, and there quartered his Camp, until his Army should augment and be compleated. *George Schenck* who was then Governour of *Frise*, speedily assaulted them as seditious persons: they valliantly defended themselves, but he gained the Victory and defeated them; but not without great loss: they were all cut off except sixty, who were brought to *Leonard*, and after were punished according to their deserts. Their Captain *John Gelen* escaped and fled to *Amsterdam*, to be the author of some further sedition; where he found many Anabaptists, whom *James Campense* had seduced; he promised them great matters, highly exalting the glory and liberty at *Munster*, magnificently preaching the new raign of righteousness upon earth. For by this time the renown of *Munster* was spread, which animated the courage of many; seeing so great an Army had besieged them, yea, and had stormed them often, with the loss of many; and that they saw the Anabaptists to persist in their purpose: many who were desirous to be freed from their debts,

and to triumph, did greatly desire to enjoy the liberty of *Munster*. *Henry Gesbell* a Citizen of *Amsterdam*, a stout man, and of renown for Souldiery, was gained by the Anabaptists, and was very familiar with *John Gelen*; who being drawn to their party by large promises, much was wrought by him: for in the conclusion 600 Anabaptists met together, with whom they intended and attempted to take *Amsterdam*, to set up their new raign, as they had done at *Munster*: for upon the 10. of *May*, the first and the chiefest of them, assembled in the house of *Peter Gale*; where after consultation they came forth into the street; for that day the Citizens were merry, and had according to a custom among them been at a Game.

About 10 a clock, the Anabaptists ran together in the streets, about the Cross, which was a publick place, crying out, *Amend your lives, &c.* whosoever will this night be rich and happy, let him march along with us: and as the number of their people encreased more and more, they slew part of them who had charge of the watch, and the other part they took prisoners. Now the Citizens assembled themselves, and assaulted the Anabaptists; but they carried the matter so ill, as that their Consul was slain, and the rest put to flight; but then they reinforced their strength, and gave battel unto the Anabaptists, who were then defeated, though with much blood which then was shed; among whom *John Gelen*, and *Henry Gesbell* were slain.

James Campense was taken, and executed by the hand of Justice. Afterwards in many parts of those places of *Holland*, the Anabaptists raised tumults and seditions; not without loss and great damage unto several honest people; for they could not keep themselves quiet: for when they were defeated in one part, they began in another; making in secret many disciples, who waited for the restoring of the Kingdom unto *Israel*.

There was a certain man in the Town of *Leyden*, who being forced unto it by torments, confessed that the King of the Anabaptists dwelt in *Utrecht*; but that he was not yet crowned, but only designed to be Prince in the Kingdom of *Israel*: this prisoner was not only found possessed of vessels of silver and gold,

gold, which by evil practise he had stoln; but also guilty of several crimes, for which he was executed: there is no doubt, but that by this King they did intend *David George*.

In the mean while, although at *Munster* their King and Prophets had made unto the poor people most great and magnificent promises; yet now every day they were oppressed with great necessity, and chiefly through Famine, insomuch as many were starved, and died for want of bread.

The Inhabitants secretly resolved to apprehend the King, and to deliver him up unto the Bishop, and by this means to purchase their peace: the King making doubt hereof, and not trusting to himself; he chose twelve men, whom he judged would be most faithful unto him, and appointed them to be Captains of each Quarter of the City, that he might be in the better rest and assurance; afterwards he promised the people, that by *Easter* they should be freed and delivered from this siege, and all their poverty: for he hoped that the Legates which he had sent into *Fris*e and *Holland*, and other Regions, having raised Souldiers, would make some stir; and that by this means the siege would be raised before *Munster*: but he was deceived by his vain hopes, as we have heard (for there was a goodly dispatch of his Legates:) He promised great matters to the Captains which he had chosen; how when the Camp should be raised before the City, he would make them great Lords and Princes; and particularly he gave unto *John Dents* the Empire of *Saxony*: whereby appeared the brutishness and Diabolical rage of this pleasant and goodly King Taylor, to promise to give that which was none of his own; and to take it away from him, to whom God had given it.

In the Moneth of *February*, the famine was so great, that many died through hunger and want. One of the Queens (for there were many) called *Elisa*, out of pity to the People, occasionally said, That she did not believe that it was pleasing unto God, that the people should thus perish through famine: The King, who had store of good provision in his house, not only for necessity, but also to make good cheer; withal know-

ing this, brought her into the Market place with all the other Queens, and commanded them all to fall down upon their knees about her; and unsheathing his sword he struck off her head from off her shoulders: and not being contented herewith, he reproached her as a bawd: the other wives fell a singing after this goodly deed, *Glory be unto God in the highest*; and gave thanks unto the heavenly Father: and then they fell a dancing; the King led the Galliard, and exhorted the poor people to leap, dance, and to rejoyce also, who had nought left but a little bread and salt.

When *Easter* was come, and that there appeared no sign of deliverance, the people were, and that not without cause, much grieved: The King who all along fed them with fair promises, fell sick, and continued so six dayes together, that he might cover himself with some excuse: after those six dayes, he came into the Market place, and there shewing himself, he told the people, that he had promised them deliverance: but it must spiritually be understood, and behold this was the deliverance; he said, That he had rode the blinde Ases, and that the Father had laid upon him the sins of the multitude; and that he had born them, and taken them away: and that now they were delivered from all their sins; which was the deliverance that he had promised unto them. Thus must the poor and miserable people content themselves, to hear this execrable blasphemy. The blind Ases of this Gallant, whereupon this devillish and desperate man rode, was the poor people, that endured and did bear the enormities of such a villain, whom they adored.

If we should reckon up the miseries, calamities, and other evils which those of the City endured, it were a miserable thing to hear: divers who would not bear the famine, fled to the enemy; not so much looking for mercy, as that their pain might be expired by death: many crawled upon their bellies in the streets, and others dyed in the wayes: it was an horrible thing to see many walking quite stripped of flesh, nothing left but skin upon the bones. Their ears, lips, cheeks, and noses were so shrunk up, as one might almost see day-light through them, as
through

through a piece of Paper. Through feebleness, they could not carry their bodies: some went to the enemy disarmed, trailing a staff in their hands: while provision lasted, none talked of going to the enemy; but now when this was spent, then began their desolation and discontent: yet they helped themselves as long as they could: They sowed in the sides of the walls, and in all waste places, rapes, pease, and such seeds, and with this they made shift to pass the Summer: But when this crop was spent, then it was as Venison to them to feed on dogs, rats and mice; and when the City was taken, there were but two horses left alive: many were so pressed with hunger, as that they did eat the flesh of dead carcasses. Finally, they boiled shoes, old leather, and skins, and beat them together, and put them into a pot, and mingled all sorts of matter together, which they could finde: this was instead of bread; and yet this villain and wicked cheater deceived them, telling them, God tried them, to see whether they would be faithful and constant; and that certainly the Father would deliver them in a short time. Now they that would depart out of the City, to be delivered from these mischiefs, were to present themselves before the King: and there this Robber took from them all that they had; and when they were ransacked, he said, Now get you gone to the Hereticks.

The King had yet provision of Victuals in his Palace, for about two Moneths; but it was only for his Courtiers. They consulted how they might victual the City. Then there stood forth one named *Hansken Vander Langke-frate*, he was one of the Kings Secretaries, and one in whom he confided much: he undertook to re-victual the City, and to bring in three hundred Souldiers to their assistance, and all in fifteen dayes. He departed out of the City, and under this pretence went unto the enemy; and for a certain sum of money sold the City unto the Bishop, offering to lose his life if he did not accomplish it: the time for this Plot to be put in execution, was the even of *S. Johns* day, at ten a clock in the night; and that he would open the Gate unto them, provided they came without noise, to the Gate
of

of the Cross. Then this Purveyour returned unto the City, and comforted the King, telling him, That he had well ordered his business; and that within fifteen dayes they should have a recruit of Victuals and Souldiers. When the day was come, he told the Watch, That this night their aid and victuals should come; and therefore when they saw them approach, that they should take heed that they made no noise, but be very quiet. At the very time appointed, at ten a clock in the night, the Gate was opened, and the enemy entred. They kill'd the Sentinels, and the *Corps du Gard*, having got the Word. Being thus entred into the City, the Trumpets sound an Alarm; suddenly the King and his men put themselves into a posture to fight, and to repulse the enemy back again to the Gate, which was now shut by some of the Citizens. The enemies without broke up the Gates; for they heard how they charged upon their people within: and being now entred in, they display their Colours. Those of the City abode the brunt a little at first, and were drawn up in the Market place: the Battel was very great. The King, *Knipperdoling* and *Crecching*, were taken: then *Rotman* seeing no hope to escape, thrust himself into the middle of the enemies, and there was run through, because he feared to be taken alive. But when the Anabaptists heard that their King was taken, their courage failed them, and they hid themselves here and there in Cellars, holes and Shop-bulks; yea, if it had been possible, would have ran into mouse-holes. They were ten dayes in pillaging the City, and they found in the Kings Palace provision for 200 men for two Moneths: whereas the poor people were for a long time starved. This was called, *To have things in common*; when as some had to eat, and others were starved. This was like *Ananias* and *Sapphira's* dealing before the Apostle *Peter*.

Thus was the City of *Munster* taken, the 25 of *June* 1535. The King was three days after, by a guard of Souldiers brought to a Castle three leagues from the City, called *Dulme*. As soon as the Bishop perceived the King, he cried out, Oh thou wretch! how hast thou brought spoil and waste to me, and to my poor people!

people! The King readily and proudly answered, lifting up himself, and despising the Bishop, said, *Priest, we have not damaged thee one mite, but we have delivered a strong City into thine hands, which is able to stand out against all strength: yet if we have done thee damage, if thou wilt hearken unto us, we will make thee rich.* The Bishop hearing that, could not forbear laughing, and asked him, how he would do it? The King answered him, *Get Baskets made of Iron, and cover them over with Leather, and put me in one of them, and cause me to be carried through the Country, and let no man see me, but he that shall give thee a peny; and by this means, thou shalt receive more money then thou hast spent in the War.*

The better and most holy Anabaptists hung about their necks the mark and ensign of their King engraven in Brasse, marked with these three letters, *D. W. E.* which in their language signified, *The Word was made Flesh.* The King had for his Title, *I John by the grace of God, and by vertue of the new Kingdome to come in the Temple of God, Minister of Righteousness, &c.*

Thus the King with his two Companions were carried Prisoners here and there unto the Princes, by which means the Ministers of the *Lantgrave* had opportunity to confer with the King, and to dispute with him about the principal Points, *viz.* The Kingdome of Christ, The Magistrate, Baptism, The Incarnation of our Lord, The Lords Supper, Marriage: and by testimonies of Scripture unto them, so acted, as though in all things they changed not: notwithstanding all the oppositions they made to defend their opinions, yet they yielded somewhat; which the King did (as some thought) in hope to save his life: for at the second time of their return, he promised them, if they would grant him his liberty, to silence the Anabaptists, which were in great numbers in *Holland, Brabant, England, and Friseland*, and to bring them in subjection to the Magistrate.

The 20 of *Jan.* 1536. the King and his two Companions were brought back to *Munster*, and put in several Prisons; the two next dayes were spent in holy Remonstrances, to reduce them

them from their errors. The King acknowledged his sin, and had recourse to Christ by prayer: the other two acknowledged not their faults, but stood out. The next day the King was brought forth upon a Scaffold, and tied to a post, where were two executioners with hot burning tongs: he endured the three first pinchings of the tongs, without speaking word; afterward he ceased not to call upon the mercy of the Lord. Thus for a whole hour and more, was he torn and dismembred; and to dispatch him out of the world, he was run through with a sword: his two Companions had the like end. Their bodies were put into iron Cages, and hung upon *S. Lamberts Tower*, for a perpetual memorial. Let none think we recite stories of the Anabaptists, which are not to be believed, by adding thereto of our own; God forbid that we should so do: for there are many yet living, who were eye-witnesses of these things, and present when they were done. I speak this, that none might be hindered from getting profit by this History, which is true and certain, and brought to light for the instruction of the people of God.

In the year 1535. upon the 3 of February, in the City of Amsterdam, in the street of the *Salines*, in the house of one *John Silers*, who then was far from home, there assembled seven men and five women, then called Anabaptists, among whom there was one called *Theodors Sartor*, who was there inspired; he lay stretched out flat upon the ground, for some space of time, before the other brethren and sisters: who in the end awakened; and prayer being made with great gravity, or rather fair hypocrisie, he then said, That he had seen God in his Majesty; also that he had a vision of all things in heaven and in hell; and that the great day of Judgement was now come: Afterwards he pulled off all his garments, not leaving so much as to cover his shameful parts withall. He commanded the rest of his brethren and sisters to follow his example, upon this pretence, for said he, *The children of God must strip themselves, and put off whatsoever is made, and born of the earth; inasmuch as truth is naked, and cannot abide to be wrapped up in any thing:*
therefore,

therefore, to shew themselves veritable and true, ought to unclose themselves. The poor people hearing this, put off their clothes; and being no wayes ashamed, became quite naked. *Theodore* commanded them all to imitate him: he leapt out of doors into the publick quite naked, as also did the rest of the men and women, who followed him, crying after an horrible manner, *Wo, wo, wo, Divine vengeance, Divine vengeance, &c.* and in this manner they ran furiously through the City, like mad people, crying out so hideously as never was known.

Then the Citizens ran to take arms (for they knew not whether the City were surprized by enemies, or what would become of this stir.) Finally, these impudent people were taken being quite naked; and being questioned upon the 1 of *March*, these seven men were beaten and scourged: the first of them cried out, *Praise the Lord for evermore*: another said, *Lord, avenge the blood of thine*: the third, *Open your eyes, &c.* the fourth said, *wo, wo.* Afterwards the women were brought to punishment: when they were taken, they offered them garments, but they rejected them, saying, *That the truth ought to be naked.* What men ever heard of such impudency or fury? In the ancient stories we read of *Adamites*, who also went naked; but it was only among themselves, and at their Festival dayes: but these far surpass them.

When *Adam* saw himself naked, he sought for covering, and finding nothing more fit then leaves, he made use of those of a Figtree: but these, when as garments were tendred unto them, they refused them; and like dogs ran without shame. Behold what befallerh those that leave the word of God, to cleave unto dreams and Satanical illusions! but behold their madness, in that they dare attribute so much villany unto the holy Spirit of God, and to make him the author of their nakedness: they ought to have in remembrance, with what gravity the Apostle *Paul* commandeth women to have their heads covered in the Church: what would he have said if he had seen or known women to run without shame quite naked like Bitches, who commanded that women apparel themselves in decent

cent habit, with shamefastness and modesty ?

The things which were done by these Anabaptists in the Towns of *St. Gall* in *Switzerland*, are not less hideous nor horrible then these, whereof we have already heard. For in the year 1526, two brethren which came out of the same womb, *Thomas* and *Leonard Schitker*, inhabiting neer unto the town called *Mulleg* ; the 7. of *February*, by night there assembled a great number of Anabaptists in their Fathers house, who spent all the night in preaching and doing marvelous deeds, and receiving of visions : at Sun-rising, upon the 8 of *February*, *Thomas* took his brother *Leonard*, and set him in the midst of his kindred, and of all the company, commanding him to fall down upon his knees : now as the rest admonished him, to do no unbecoming thing unto his Brother, he answered them, That they needed not to fear, for he should do nothing there, but the will of the Father : in the mean while unsheathing a Sword he cut off his brothers head, who was upon his knees before them all. As all the company were smitten with great fear, and made great and lamentable complaints, *Thomas* who had committed this Murther, suddenly flyeth out of the Town, using horrible behaviours, as the custom of the Anabaptists is to do.

This Enthusiast at that time came before the Consul in the town of *St. Gall*. *Mr. Joachim Vadian*, an excellent man and renowned for piety and learning, being present, this Anabaptist cryed out fearfully before him, *The day of the Lord is at hand, the day of the Lord cometh* : he added further, that at the break of day, there had been some great thing done, (but that he concealed the matter) and that the will of the Father was accomplished, and that it had been steeped in Gall and Vinegar : the Consul reproved him, and chid him sharply, because of his fury and immoderate cries, commanding him to cloath himself, and to return to his house, and to behave himself peaceably. Suddenly his villanous murther was divulged, and he was apprehended and diligently examined by torture ; and afterwards his villanous fact, by the hand of the Magistrate executed and put to death. This poor Anabaptist had forgot the Doctrine

ctrine of the Apostle, 1 *Joh.* 3. 12, &c. but God by his righteous judgement and providence, suffered such villanous and execrable deeds to be committed by these persons, that these wayes may be abominated.

There was found at *Appasel* in the Country of *Switzerland*, A *False Messiah*. a woman, a sister of this Sect, who taught and perswaded many of her brethren, that she was Christ the Messiah of women, and chose twelve Apostles.

That befalleth these persons, which is common to such as once stray, and turn aside from the right path, and the good old way: by how much further they are off and distant from the right path, and the more progress they make; so much the farther do they wander from the right way: after that they had built the Tower of *Babel*, God so confounded their language, that they understood not one another; and they are divided among themselves, yea, they have damned and excommunicated one another, and made divers Churches apart, without familiarity or communion together. But not to weary the Reader with such diversify, I shall only name fifteen.

1. In the first place, there is *Thomas Munzer* with his rout.
2. There are the Apostolical ones, as they call themselves.
3. The Spiritual ones, and separated from the world.
4. The holy and sinless ones: these are the Prefectists.
5. The Silentiaries.
6. The Praying ones, and wholly trusting in God.
7. The Enthusiasts.
8. The great free Libertines.
9. The Brethren Huttikes.
10. The Augustinians.
11. The Glorians, and Triumphant Anabaptists of *Munster*.
12. Those of *Melchior Hoffman*.
13. The Meherlanders.
14. The Mennonites, the disciples of *Menno Simons*.
15. The Franniques, which also within these few dayes are divided.

Let us now come to behold some of their strange opinions; for that were a work never to be done, to describe them all. We shall begin with *Thomas Munzer*, of whom mention was made in the beginning of the History.

Firstly, He wrote and taught publicly, that the Ministers and Preachers of the Gospel, were not sent of God: and that they preached not the true word of God, but were Scribes and Pharisees, preaching only the dead Letter of the Scripture.

Moreover, he said, That the writing of the Old Testament, and the preaching of the eternal word, was not the word of God, but was only the testimony thereof: and that we must search for the word in the internal part, *i. e.* in our hearts, where God hath put it, that we need not go far to seek it from without us: The Scribe-Ministers (saith he) think that faith cometh by the Scriptures and preaching, but they are very far off: for all the Scriptures lead us hither, that we must be taught and learned of God, *Joh. 6. 45. Isai. 54. 13. Jer. 31. 34.*

Ans.

It was very needful for these Anabaptists, to begin here to set up their Sect and Faction: they must say and plainly affirm, that the Ministers are not sent of God, that they might the more withdraw the poor people from them. The Reasons which move them so to speak, as they pretend, are *Pauls* writing to *Timothy*, where he saith, *Be an Example*, &c. whereby the Apostle sheweth it is needful for the Minister to approve his calling by purity of life, otherwise it will be vain and false; also the Bishop must be unblameable. Our new Mennonists and Franniques are of the same opinion. But in the mean while, who seeth not that they endeavour above all things, to set up their own works and righteousnesses, and Pharisee-like to judge & condemn all such as do not as many works as they? It is many times so, that Harlots will boast themselves more of their chastity then honest Matrons: so it was with the false Apostles at *Corinth*, that they might bring the true Apostles of Christ into disrepute; they so boasted of their own virtue and lowliness, as if the true Apostles were in no wise to be compared

1 *Tim.* 4. 12.

1 *Tim.* 3. 2.

red with them. But the Apostle is in no wise astonished at their vain and foolish braggings; yea, he plainly derided them, saying, *We dare not make ours of the number, nor compare our selves with some who commend themselves: but they measuring themselves by themselves, and comparing themselves with themselves, are not wise:* as if the Apostle should have said, they so please themselves in themselves, that they think and esteem, that there are none in the World equal or to be compared with themselves: they consider not the gifts wherewith others are endued, but their sight is so fixed upon themselves and their own fair deeds, as that they are perswaded, that they are the only ones, and the None-such in the world. In the mean while, the Apostle lively upbraideth them, saying, Such false Apostles are deceitful workers, disguising themselves into Apostles of Christ; and no marvel, saith he, for Satan transformeth himself into an Angel of light; it is no great matter then, if his Ministers transform themselves into the Ministers of righteousness: whose end shall be according to their works. Moreover, who knoweth not well, that Doctrine far surpasseth works? so as if the Doctrine be not sound, pure, and true; the works, how holy and fair soever they may be, will never prove the calling of a false Prophet, that he is sent from God.

If it were lawful for us to boast, it should not be in our sanctity, perfection, and mortification, as they do; but onely in the pure mercy of God through Jesus Christ: if so be that gravity and honesty of life, were the true sign of the vocation to the Ministry, it would follow, that all honest and good people should be Ministers of the Church; but that is well known to be false, 1 Cor. 7. 10. nor can it be, for there is a command for every one to walk in the calling wherein he is called, 1 Cor. 12. 29. He asketh also, *Are all Apostles? are all Prophets? are all Teachers?* Every Christian may or ought to reade, and discourse of Scripture; it followeth not therefore that all Christians are Preachers and Ministers of the Churches, but onely those which are lawfully called; nor doth the calling cease for any failing that may be found in the life of the Called (which is not

Act 16.6.

Act 13.3.

1 Tim. 4.22.

1 Tim. 4.14.

2 Tim. 1.6.

not spoken to give occasion to make Ministers negligent ; (God forbid :) but the exhortation of the Apostle *Paul*, is alwayes necessary to the Ministers) no more then *Peter* ceased to be a true and lawful Apostle, when he so grossly failed, *Gal. 2. 11, 12.* It is well known our Ministers are called to Office by the voice and common consent of all the Church ; and that after fasting and calling upon the Name of God, according to Apostolical institution, and are confirmed in their Office by imposition of hands : what reason is there for these Sectaries to say, That their Ministers are called of God, but ours onely by the world and men ? if their Ministers have a special calling as the Apostles had, let them prove it by signs, miracles, gifts of tongues, and Apostolical Doctrine, as they did : The Church hath no need of your Ministers ; for the Doctrine of Repentance, Amendment of life, and of Remission of sins in the Name of Christ, is abundantly declared in the Church of Christ : to teach the same thing is superfluous ; if you teach any other Doctrine, then you and your Doctrine is accursed, and not to be heard.

I shall say no other thing, then what the Apostle *Paul* before spake to the like glorious Ministers as theirs be, *Gal. 1. 18.* If their spirit be so full of knowledge and light, so as they cannot contain themselves from preaching without calling ; why do they not preach where the Gospel was never yet declared ? they insinuate themselves into such places, where the Gospel hath been preached to the people, with great labour and hazard of life unto the poor Ministers. It is a marvel, how they will vouchsafe to enjoy, and partake of the labours of those Ministers, whom they so much hate : they secretly by fraud and deceit seduce and disturb in such places the poor sheep of Jesus Christ, which ought not to be withdrawn from their true Pastors. I pray all the Flock of Christ, not to give heed to such strangers, but rather hearken to the voice of the Apostle, *1 Thess. 5. 12, 13. Heb. 13. 17.*

These Sectaries do defame and reproach the Ministers, and speak all evil of them ; but it is because they touch them at the quick ;

quick; because they cry out upon these Wolves, and pluck the sheep-skins from off their backs, that none might be surprized by their fair appearance. Seeing the Gospel-Ministers are styled *Salt of the earth*, none must think strange that the Salt biteth and pricketh, and maketh it self to be Salt: the Salt biteth not where there is no wound, but it is felt where there is a raw place. It will appear then, that they have lost their spiritual senses, who say, That our Ministers are not called of God: God hath put singular honour upon the Ministers; yea, what greater could he put upon them, then by saying, *He that heareth you, heareth me; and he that rejecteth you, rejecteth me?* the Lord not only by words, hath recommended the Ministers unto the Church, but also by example, hath shewn what honour and reverence all ought to have them in. The holy Ghost could have taught the Ethiopian Eunuch without the Ministry of man, *Acts 8.* but he would maintain this order.

So *Cornelius*, God could have taught him by the Angel, but *Acts 10-5.* he is bid to send for *Peter*. When our Lord called *Paul*, he could have instructed him himself, yet he is sent to a mortal man, to receive the Doctrine of Salvation, and Baptism: behold, a case which fell not out by rashness, that an Angel of God should withdraw from entering upon the Ministry, and *Acts 9-6* should send him to a man, a Minister, to preach unto him. Who with a good Conscience dare then despise the true Ministry, so highly honoured of God; and to disgust men from the same, and to cause men to run after those which were not lawful Ministers, but thieves, robbers, and grievous Wolves, which spare not the flock of our Lord Jesus Christ?

Let us now come to the second Point: *Muntzer*, after he had spued out his poison against the poor Ministers of Christ, he falls upon the word of the eternal God; and there, that he may leave nothing intire, with open throat he spits out his blasphemies. It is no marvel if he fall upon the Ministers of the Word, to speak evil of them, seeing he dareth so outrageously to set himself against the very mouth of God: Behold his own words,

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Object.

That the Scriptures of the Old and New Testament, and the external preaching of the Word, is not the Word of God, and that we must search for the Word, in the internal part in the heart; and that the Ministers are much deceived, thinking that faith cometh by reading of the Scriptures, or by hearing them preached; seeing all the Scripture saith, that they shall be taught of God. These are his own words.

Answ.

Jer. 36. 4. 6. 8.

We plainly confess, and are not so ignorant (thanks be to God) and who knoweth not, that the external word, *i. e.* that the Letters written with ink upon paper, by the hand of the Writer; and that the voice sounding out of the mouth, is not the Word of God, inasmuch as it is written and spoken by man? yet we do notwithstanding affirm, that the sense of these words written, and spoken by the mouth of the Minister, is the true and indubitable Word of God: as it more plainly appeareth, where the Prophet *Jeremiah* commandeth *Baruch* to write from his mouth *all the words of the Lord*. The words of *Jeremiah* written with ink in a Book, are called the Word of the Lord.

How often do we hear in the Prophets, *Thus saith the Lord*: read these Scriptures: *Jer.* 25. 15. *Jer.* 20. 33. *1 Pet.* 1. 23. *Isa.* 40. 6. *1 Thess.* 2. 13. *Deut.* 10. 18. *Acts* 4. 31. *Acts* 6. 2. *Acts* 8. 14, 25. *Acts* 11. 1. *Acts* 13. 5, 7, 25. *Acts* 17. 13. *Acts* 18. 11. *Heb.* 13. 7. *Ephes.* 1. 13. We ought rather to give credit to so many evident Testimonies of Scripture, then unto such Ravers, who do nothing but rave and dream.

Muzzler careth not for that, but dareth give the Apostle *Peter* the lye. Now they which leave the Scriptures, finding out another means to come unto God, through pride, they are deprived of their senses. They pretend unto Revelations of the Spirit; and despising all reading, they mock at the simplicity of those, which yet follow the dead and killing Letter (as they call it.) By what Spirit is it, by inspiration whereof they are so highly rapt, as that they dare reject all the Doctrine of the Scriptures, as a babish and childish thing? They say, *It is the Spirit of God*; but it is plain mockery so to speak. For they.

they must needs grant us, that the Apostles and the faithful in the Primitive Church, were inspired by the Spirit of Christ; yet none of them durst condemn the Word of God, and the holy Scriptures, but rather each of them had them in very great reverence; as we may see it by their writings, which are furnished with many testimonies from the Old Testament: and certainly thus was it promised by God, through the mouth of the Prophet, *Isa. 59. 21.* where we see, that the Lord joyned these two together, his *Word* and his *Spirit*: wherefore should we separate, what God hath by an inviolable bond conjoyned?

Moreover, *Paul*, who was rapt up into the third heaven, ^{2 Cor. 12. 4.} and there heard things unlawful for man to utter, notwithstanding, gave not over diligent reading, nor profiting by the Books of the Old Testament, Commanding *Timothy* to bring with him the Books which he had left at *Troas* with *Carpus*. ^{2 Tim. 4. 13.} Yea, he exhorts *Timothy*, who though he was an excellent Teacher, and well instructed in the holy Scriptures, to give himself to reading: and what praise doth he put upon the Scripture! ^{2 Tim. 3. 16.} I would ask these men, whether they have received another Spirit, then our Saviour promised to give his Disciples? they will not dare to vaunt of another Spirit: now what Spirit our Saviour promised to send unto his Disciples, he sheweth plainly, when he saith, *This Spirit shall not speak of* ^{Joh. 14. 26} *himself, but should bring to their remembrance what they had formerly heard of him.* It is not the Office of the holy Spirit, that which Christ promised, to dream of dreams, of new and unknown Revelations, or to hold forth new Doctrine: but it is the work of the Spirit of God, to confirm us in that which he hath already spoken, by the Prophets and Apostles; seeing also that the Lord promiseth not to send us another Doctrine, saying, *Hold fast that which thou hast, untill I come,* ^{Revel. 2. 24.} *Gal. 1. 8, 9.* whereby it appeareth, that we ought diligently to travel, as well in hearing, as in the reading of the holy Scripture, if we will feel the benefit and fruit of the Spirit of God. *Luke* acknowledgeth the diligence of those of *Berea* in search-

ing the Scriptures, *Acts* 17. 11. To this purpose tend these Scriptures: *2 Pet.* 1. 19. *John* 5. 39. *Luke* 4. 21. *Mark* 4. 4. *Eph.* 6. 16. *Mat.* 22. 19. *Luke* 24. 27. *John* 2. 22.

And *Paul* would have a Bishop to hold fast the faithful word, *Tim.* 1. 9, &c. *Apollos* was mighty in the Scriptures, &c. *Acts* 14. 24, 28.

If it were otherwise, how could we take heed to the deceits of Satan, who daily transformeth himself into an Angel of light? whereupon should our faith rest? we should be carried to and fro without any stability.

Object.

But they do alledge, *It were a great absurdity to subject the holy Spirit unto the Scriptures, to whom all things are to be subjected.*

Answ.

As if it were a shame and ignominy to the holy Ghost, to be alway like unto himself, and to be constant in the same word without wavering at all. If any should reduce the Spirit to an Humane, or any other Rule, it were debased, yea brought into servitude: but when we say, That the holy Ghost having once spoken, is not mutable, and changeth not discourse (now speaking one thing, and then another, as men are wont to do) who will say, that we offer any injury to the holy Ghost?

Object.

But they say, *He is by this means examined; which belongeth not unto them to do.*

Answ.

It is very clear, that it is such an examination, as he hath pleased to establish in the Church; that we may not receive the spirit of Satan instead of him: wherefore it must needs be, that the Spirit abide for ever, such as once he hath revealed and manifested himself to be in the holy Scriptures: It is no shame nor opprobry to the Spirit, for any to say of him, That it is no dishonour for him not to be mutable; nor to renounce himself. As for that which they tax the Ministers, to be Ministers of the dead letter, one may plainly see the Lords taking vengeance upon the outrage offered unto his holy Word; smiting them with a spirit of giddiness, for having despised the true and only means of coming unto God, which is the Scripture and the Word of God. In the passage of the Corinthians where

Paul

Paul saith, *The letter killeth, and the Spirit quickeneth*; let any closely consider, against whom the Apostle disputeth, and they will understand his drift. It is very evident that Paul in this place, had to do with false Apostles, who preached and extolled the Law without Christ, and caused the people to recoil from Salvation purchased by Christ, and the grace of the new Covenant, whereunto the Lord had promised to write his Law in the heart of the faithful: the Law then being separated from Christ, as a body without a soul; and nothing cometh from it but death, to those that are under it: it doth nothing but beat and strike the ears, without any quickening the soul, until by faith we are sent from it unto Christ, as from the Usher unto the Master; and then the Law will be found such as David sings it, *The Law of the Lord is perfect, converting the soul; the testimony of the Lord is faithful, making wise the simple: the commandments of the Lord are right, rejoicing the heart, &c.* Thus must we understand how it is said, *The Letter killeth*: Paul calleth the Law, The killing Letter, and saith, The Spirit quickeneth; i. e. The Ministry of the Gospel, which he opposeth unto the naked Law; and he himself calleth his preaching, The Ministry of the Spirit: we must not understand this place as those dreamers, who as often as they meet with an obscure place that maketh against them, say, The Letter killeth, i. e. According as they say, to understand the meaning of this Scripture this killeth, but we must come to the Spirit, i. e. to forge Allegories. Paul never thought of such fopperies, as we may see in reading the same Chapter, 2 Cor. 3. 8. It is then wretchedly and wickedly done, to cast off the Scripture upon such pretence of the Spirit, seeing our Lord giveth us his Spirit to understand his word: as we see Christ opened the understanding of the two Disciples, not by making them wise in themselves, nor setting them to look for a new kinde of word, or natural and innate in them, in rejecting the Scriptures; but that they might understand the Scriptures. After this manner the Apostle Paul exhorteth the Thessalonians not to quench the Spirit: he would not have them fly in the air, after vain and un-

2 Cor 3. 6.

Jer 31. 33.

Ezek. 11. 19.

Ezek. 36.

Heb 8. 10.

Psal. 19. 8.

Lu. 24. 27.

profitable speculations, without the word of God, but consequently he addeth, *despise not prophesie*: thereby shewing, that then the spirit is quenched, and suffocated, when Prophesie is rejected; what will those poor Soules answer, who have rejected the lanthorn, which God hath given to be a light unto their feet? We confess that the external word preached by men, of it self, nor alone, cannot convert the heart, but the Spirit of God must work internally, to beget faith in us: now this is done in good order by the preaching of the Gospel, as appears by *Lydia the Purple-seller, Act. 16. 14.* she heard *Paul* preach, but the Lord opened her heart, to understand the things which *Paul* spake: for this cause the preaching of the Word is called seed; we know that if seed fall upon a spot of ground which is desert, and not tilled, it is lost, without producing fruit: but on the contrary, falling upon soil tilled and well manured, it brings forth fruit in abundance. So the word of God, if it fall upon the hard and rebellious brain, it remaineth without fruit, as upon stony soil: but upon a heart prepared by the operation of the Holy Ghost, then it brings forth much fruit, and as the Husband-man when he hath sown his seed, he can do no more, he cannot make his grain to grow, but leaveth it to God: so must the Ministers do; when they have preached and sown the Word of God, they cannot make it grow, they must commend it unto God: as the Apostle saith, *He that planteth is nothing, and he that watereth is nothing, but it is God that must give the increase*: he doth not therefore reject him that planteth, nor him that watereth, that is to say, the external Ministers; for he soon addeth, We are co-workers or labourers with God; ye are Gods husbandry, ye are Gods building. It appeareth that the Ministers are joyned in the work with God; inasmuch as God maketh use of them as instruments, and he worketh by his word, by giving vertue in the internal man: one may see as plainly as day-light, the error of *Munzer*, the first father of these Anabaptists, and that there is no reason in his speech.

Our Mennonists have condemned their Father in this point,
not-

notwithstanding there be others who maintain this opinion, or rather blasphemy, as some strange spirits, the disciples of *Sabbastian Francke*, who this day do renew the question: yea, some little space of time since, one of the chief of that Sect, whose name I shall for bear to declare, in the City of *Frankfort*, before several honest people told me, and with might and main maintained, with divers of his disciples, That the earth never bare a more abominable Idol, then that which is called the *Bible*; and that all the World doted upon it, looking therein for the word of God, whereas we should look for it in our hearts: and one of them redoubled it, and said in the presence of *Mr. Aloise* and of us all, What do you talk so much of the Scripture! I assure you on my part, I have learned more by seeing a Hen or a Capon killed, then ever I learned by all the Sermons and Lectures of the Books that ever I read. Unto whom I answered, It must needs be that you eat often of Hens and Capons, seeing you have learned so much by their death: but I pray you, said I, What good did you ever learn thereby? he answered, That he had learned to know, the obedience which *Jesus Christ* rendred unto God his Father upon the Cross: and that as the fowl was slain without making resistance, and that for the good and life of man; so was *Jesus Christ* slain for the life of mankind: it was said then unto him, How do you know that ever there was such an one as *Jesus Christ*, and that he died for man? do you finde that written in the Capons belly? the *Turks* also do kill Capons, but they cannot reade there, that *Christ* was their Saviour. In the end they were very angry, and like people deprived of their senses, when they were hampered by the word of God, and by their own reasons. What man is there that would not wonder at such foolish and irrational discourse? is it not just that such people should be so handled, seeing they have rejected the word of the living God, which the Angels themselves desire to pry into, that they should be sent to School unto the brute beasts.

Further, I come to the Proposition of *Muntzer*, who saith, That the Ministers are much deceived, thinking that Faith cometh

by hearing, and that it is written, Brother shall not teach Brother any more, saying, Know the Lord; for they shall all know me, from the least to the greatest of them, being all taught of God.

Answ.

Rom. 10. 14, 17. If Ministers be deceived by so thinking, then was Paul also deceived; for he thus spake, *How shall they believe, &c.* yea, he saith, that the doctrine which was preached, was the word of faith: But one may easily see their pretence, which is, Totally to make void the Scripture, and the Ministry of the Gospel, to come unto Revelations. We have already shewed that God will instruct men by Ministers, Rom. 10. 8. the Eunuch is sent to Philip, Cornelius to Peter, Paul to Ananias, &c. As for that passage of the Prophet, where it is said, *Brother shall not teach brother; &c.* the Lord would not hereby banish from out of the Church the Ministry of the Word, (God forbid) to draw men after Visions and Revelations: Now they fail, in that they do not narrowly look into the place; for the Prophet doth not say totally, that they shall not teach no more; but these are his words, *They shall teach no more, saying, Know the Lord:* as if he should say, Ignorance shall not possess the judgements and understandings of men, as formerly when they knew not who the Lord was: yea, even in this restoration of the Church, the true knowledge of God should become so common and vulgar, that all should know how that the Son of God, who is the lively image of the Father, is descended here below upon earth, to be united unto us, being made our Brother to guide us unto eternal life. We know there is a double use of Teaching: one is for those who are altogether ignorant, to whom the first rudiments, as points of Catechism, are to be held forth: there be others, who being entred in, must make further progress. Seeing then that none hath so profited, but that he hath need further to be taught, so it is the greatest part of our wisdom to become teachable. Paul sheweth how we should profit by teaching, if we would be Christs Disciples, saying, That God hath constituted Pastors and Teachers, &c. that we be not unstable, children, tossed to and fro with all winds of strange doctrine, &c. whereby it appeareth, that

Eph. 4. 11.

that the Prophet never intended to bereave their Church of an ornament so preaious and necessary: The Prophet onely would tell us, that God would manifest himself to small and great, and that the Church should have children instructed and taught of God, as was promised by *Isaiah*. This passage then is very clear behold, the Prophet saith, *They shall no more teach every man his neighbour, saying, Know the Lord*; and why? because, saith he, *I will put my law in their inward parts, and write it in their inward parts*: he doth not reject the external Ministry of the Word, but he sheweth, that the knowledge of God cometh not properly by the labour and travel of men, but it is because the Lord engraveth the Law of his Word in the understanding: Ministers by their preaching strike upon mens ears; and God by engraving his Law, worketh upon and teacheth their hearts, as he dealt with *Lydia* at *Pauls* preaching. Therefore it is, *Act. 16. 14.* that *Jesus Christ*, *John 6. 45.* seeing the Jews to murmure, and storm against the external Ministry of the Word, saith, *None can come unto me, except the Father who hath sent me draw him*: *It is written in the Prophets, And they shall all be taught of God; whosoever then hath heard, and learned of the Father, cometh unto me.* Christ thereby sheweth, that those who have heard, and learned of the Father, do not disdain and reject the Ministry; but they come unto it, and receive profit thereby: and all this sheweth, that we are of our selves altogether indisposed to come unto this knowledge of God; for otherwise God would not promise, to cause us to walk in his statutes; and if it were in our own power so to do, and that neither great ones by their wisdom, nor little ones by reason of their ignorance can mount so high, unless by the Holy Ghost they be drawn: Behold, the true sense of the place, so wofully corrupted by these first Anabaptists, and all they pretend unto, tends not, but after they have deprived the Church of the Ministry, and the preaching of the Word, to open the door unto Visions and Dreams, as they already have shewn at *Munster* and *Amsterdam*, as *Muntzer* their first father had begun unto them. Was it not a pleasing thing to hear this alwayes sounding from their

mouths, The Spirit hath revealed it unto me, The Father hath commanded me? and when any brought a testimony of Scripture contrary to their dreams and visions, suddenly they replied, What have we to do with the dead Letter, seeing we have the lively word of God imprinted in a living spirit? as if the holy Ghost, who is the Author of the holy Scriptures, could contradict himself. The Apostle *Paul* foreseeing that such Sects would rise up, who would despise the preaching of the Word; he adjureth his Disciple *Timothy* before God and the Lord Jesus, who shall judge both quick and dead, to preach the Word, and to be instant in season &c. Satan knoweth, that he must take off men from the Ministry of the Word, when he will have them at his beck, to put into their heads what shall seem good unto him: and therefore his labour is to bring men unto this, that they might hold nothing certain; but that they finally being disturbed and uncertain he might make them despair. Thus in the beginning he wrought with our Mother *Eve*, denying the express word of God: the Lord had said, *In the day that you eat thereof, you shall dye the death*. The Devil on the contrary denyeth it, and saith, No, no, you shall not dye: so now he laboureth to take from our eyes the word of God; but what may we look for afterwards, but that we may be confounded, not knowing what side to turn unto? For if we acknowledge no more the Scriptures to be the true word of God, which as the Apostle *Paul* saith, *was before time written for us, that we through patience and consolation of the Scriptures, might have hope*; what will our estate be? certainly we shall be more miserable then the beasts; and we must give up our selves to Dreams and Fables, as those who have rejected this light, and must perish woefully.

Of the Dreams of the Anabaptists, and how they are condemned by the Word of God.

Müntzer having thus prophaned and rejected the word of God, he preached dreams, very goodly revelations, which he at his pleasure forged, as did the false Prophet *Mahomet*, saying, that he had seen Angels, and gloried that he had talked with them: by this means to cheat and deceive the poor ignorant people: but all was feigned and counterfeite, to make mulick unto poor and inconstant fools: and the Apostle *Paul* giveth warning of such gallants, that we should take heed of them, saying, *Col. 2. 18. Let no man beguile you of your reward, &c.* Yea, the Scripture forbids us lending ear to such dreamers: the Lord of Hosts speaking in the book of *Jeremiah*, saith thus, *Jer. 23. 16, 21. Hearken not unto the words of the Prophets which prophesie unto you, &c.* we shall have intelligence of this in these last dayes: are they not in a dead sleep, who will not be awakened by the noise of this strong hammer of the word of God, which breaketh the stones in pieces? who can be cleansed by such dung? and what truth can come forth out of a lye? dreams have deceived many, and those have fallen who have trusted to them. These words of God are true, and sufficient to entangle all our dreamers and ravers, with all their celestial visions, whereof they do fallly, and out of a certain malice vaunt. Let us then reject such cheaters, and follow the counsel of God in his word; and we shall alwayes finde it to be a strong buckler against all assaults. The Lord sends us to the Law, and to the Testimony: if they speak not according to this word, it is because there is no morning-light in them. And when *Dives* desired, that the living might be taught by some other means, besides the word of God, it was answered, That they had *Moses* and the Prophets, let them hear them.

Moreover, *Müntzer* cometh from thence to grapple with the sacrifice of the Son of God, to vomit out his stinking blas-

Muntzer's de-
nial of Christs
satisfaction, &
Justification by
faith.

Mat. 10. 43.
Jer. 11. 3.

Job. 1. 29, 36.

Isa. 53. 7.

Gal. 2. 23.

Preaching of
justification
makes not care-
less of well-do-
ing.

phemies against it; saying, Ministers are lyers, when they say, That Jesus Christ hath satisfied for us, and that we are justified by faith alone without works: thus speak these Scribes, when they mince unto men. These are his words, as they may be read in his Books. But I pray you, is not this filthily to blaspheme the Son of God? it will not only follow, that the Ministers are only delicious and mincing, and make mens Consciences drousie; but also all the Prophets: For thus spake Peter in the house of *Cornelius* the Centurion, All the Prophets bear witness unto Jesus Christ, *That whosoever shall believe on him, shall receive remission of sins through his name.* Yea, *John Baptist* held up the finger at Christ, saying, *Behold the Lamb of God, that takes away the sin of the world.* *Isaiah* witnesseth and testifieth, that Christ hath surely borne our languishing, and sustained our dolours: what can be more plainly said, then when he saith, *He hath borne the pain and punishment which was due unto us; and that we are healed by his wounds?* the same is affirmed by the Apostle *Peter*, 1 *Pet.* 2. 24. and Jesus Christ himself saith, *Job.* 3. 16 *God so loved the world, &c.* The Apostle *John* testifieth, 1 *Job.* 2. 2. *If any man sin, &c.* so *Paul*, *Col.* 1. 20: *He made peace, and reconciled us, by the blood of his cross.* Read to this purpose, 2 *Cor.* 5. 21. and *Rom.* 5. 19. and divers other Scriptures testifie unto this truth, so as nothing is more clear: and yet *Muntzer* dareth to accuse the Prophets and Apostles, with the Ministers, as those that flatter mens Consciences, because they teach not righteousness by works. It is a marvel how that sentence of the Apostle is forgotten, who saith, *That if we be justified by the works of the law, Christ is dead in vain.* We teach to do good works, and live holily, but not to be justified by them; and that we live only by faith in Jesus Christ. *Muntzer* thinketh to mend the matter, by saying, That thus to preach Christ, is the way to make men careless of doing well: but on the contrary to preach Christ who dyed for our sins, and that he gave himself out of perfect love a sacrifice for our Redemption, is the way to be stirred up with burning zeal to good works. Further more we must not preach the Gospel as we please,

please, but as it is appointed of the Father, and as the Scripture testifie, that the Apostles preached it: of such men the Apostle *Peter* warneth us, saying, *That there shall arise false Prophets, &c.* 2 *Pet.* 2.2. Let notice be taken whether *Muntzer* and his companions be not of that number, who dare not plainly say as much, but they will say as we do; but being put unto it, they make *Jesus Christ* but an half Saviour, by bringing in good works. We say, That faith without works is dead: but they justifie us not before God, neither blot out our sins. As the flame is not without light, otherwise it were not flame; yet it's light burneth not, it is the fire, and the flame only that doth lighten: so faith is not without works; but works burn not, *i. e.* take not away sin; it is faith in *Christ* only: thus we speak of the vertue of the property of faith, shewing that those who have this true faith, cannot be lazie, so as out of love to God, they should not do good works to glorifie God, &c. Simile.

He likewise fell upon Marriage in a foolish and villanous *Rails against Marriage.* manner, saying, That the Marriage of Pagans and other ignorant and unbelievers was polluted and unclean, and that it was fornication, and a very shew of *Satan*: so as many light spirits being moved, and spurred forward by this woful doctrine, took occasion to break many marriages; leaving houses desolate, and drew after them silly poor women laden with lusts, to leave their husbands; perswading them that the believing wife, *i. e.* after their account, the re-baptized, ought not to abide with the unbaptized husband: Holding that a wife dwelling with her Gentile husband, is polluted and defiled, and cannot be saved. They called the marriage of those that were not of their Sect, whoredome, and the fleshly bed; and their marriages were spiritual. The Apostle was of another minde, when he saith, *Marriage is honourable, &c.* But it may be they will say, This is to be understood of the Marriage of such, where both parties are believers; and not of the believer with the unbeliever. But the Apostle *Paul* taketh off all objection, when he saith unto the married, *I command them; yet not I, but the Lord, &c.* 1 Cor. 7. 10, 12.

The Rise, Spring and Foundation

lievers with unbelievers, to be true marriages, though they were joyned together in the time of their unbelief? See how these poor people are become shameless, in laying open their filthiness before all the world! who would not wonder to see such spiritual people as these pretend themselves to be, to live upon the goods and riches of whore-mongers! this is the honour that they put upon their Fathers and Mothers, that begat and brought them forth, yea, and upon themselves.

*Apostolical
vagabonds.*

As for the Apostolical Anabaptists, they are so called, because they follow (as they say) the Apostles, and Apostolical Church step by step. They regard the naked letter of the Scripture, They walked as Vagabonds through the Country, and Regions, without shoes, without staff, without girdle, and without money: they said, that they were sent by God; and because Christ saith, *He that will enter into the Kingdom of heaven, must become as a little child*, they said, We must play the children with Children, and therefore they so did: and because our Lord saith, *He that leaveth not all that he possesseth, whether Wife, Children, Father, Mother, Lands and Inheritance, &c.* they often took slender occasions, and left their Country, leaving their wives and children, and went as spiritual Laskeneths: they said, that a Christian ought not possess any thing as his own, and that it was impossible for any to be both rich and a Christian.

Who would not wonder to see the foolishness of these poor people! they would carry neither shoes, staff, nor money in their purses, like begging Friars: they consider not the meaning of that Scripture. The use and practise of the Apostles declare fully, that our Lord said that, to prevent his disciples from being solicitous for things needful for their journey, seeing they should not want, because the labourer is worthy of his hire: this Christ instructed them in, when he said, *When I sent you without purse, without scrip, without shoes, lacked you any thing? They said unto him, Nothing: he saith unto them, Now he that hath a purse, let him take it, &c.* As for preaching upon house-tops, what he had told them in their ears; it is no more, but

Luk. 22. 35.

but that what he had told them in secret, they should preach openly. And as for washing of their feet, he would signifie nothing else thereby, but that out of love we should be helpful one unto another : for then they had other kind of shoes then we have now, so as their feet were soiled with travelling, and therefore they rightly washed their feet, which now we have no use of, being shod after another manner. Our Anabaptists who practise this, I would have them to consider, how comely this is : for it may fall out through want of women, that men must wash their feet ; which how seemly it would be, let them judge. When Christ saith, we must be as little children, it is not said, We must be Children, and become foolish ; but that we should imitate the plainness and integrity which is in little children ; and that is it which the Apostle Paul holds forth, when he saith, *Be not children in understanding, but in malice, &c.* in understanding be men : and every where in the Scriptures, their wandrings and vagations are condemned ; for he saith, *Whoever taketh not care of his own, &c.* And let every one abide in the calling wherein he is called, &c. 1 Tim. 5. 8.

As for the community of Goods, whereof they make so much, Plato taught it ; the *Essenes* had all things common ; and this was sometimes practised in *Jernsalem* : but when it is said, *They had all things common, &c.* Community of goods. *Luke* understands it of many, Act. 4. 32. and not of all ; for it is manifest that all did not so, because it is particularly specified of some, saying, *And Joses also sold his possession* : if all sold their inheritances, there was no need of naming particular persons, for particulars are comprized in the number of all : he intends not that all the faithful sold all that they had, but as much as necessity required : it was in the liberty of every one, as *Peter* told *Ananias*, when the field was sold, was it not in thy power ? &c. Act. 5. It is very evident that Christians possessed proprieties, and that there were some very rich, who left not their riches to put them into a common stock. *Abraham* was very rich : this is not to be rejected, though in the Gen. 24. 35. Old-Testament, for he is in the New-Testament called the father of the faithful. Yea, Christs speech, *Mat. 25. 35.* fully teaches us propriety in goods. So

So Paul, 1 Cor. 16. 1. 2 Cor. 8. 10. 2 Cor. 9. 6, 7. Rom. 12. 13. Gal. 6. 6. This communion was not in the Church of Ephesus, Ephes. 4. 28. neither in the Church of the Philippians: see Phil. 4. 18.

The Apostles charge concerning rich men, proves propriety, 1 Tim. 6. 17 John alloweth propriety, 1 Joh. 3. 17. so Heb. 10. 34. Jam. 2. 25. Theft is forbidden by God, and therefore no community. Were not Isaac, and Jacob, and Job, and Joseph of Arimathea, rich, and retained propriety in goods? Lazarus with his two sisters retained their house. The women and Luke ministred of their goods unto Christ: Dorcas, Lydia, Cornelius, had propriety in their estates, &c. Much more is said to this purpose, but this may suffice.

Moreover, then the multitude of believers, for the most part, were very poor, as Paul saith, Brethren, you know your calling; not many noble, &c. This was not done in a disorderly way, but in good order, it being committed unto the Apostles, to distribute according to their judgement, to poor believers among the Jews, who were hated, and had not means to get bread: and because they who had estates were plundered, or were in danger of confiscation of their estates; for this cause it may seem, the Holy Ghost timely set them a work, thus to dispose, and expend their estates, which otherwise would have been lost at the destruction of Jerusalem, by Titus and Vespasian, which came shortly after: before which ruine, the Christians were retired from Judea, as Eusebius recites: but these Anabaptists would put all the world in a confusion by their community of goods, and that they might enjoy other mens labours: but it is worse for them to bind all men unto it upon pain of damnation,

Of the Spiritual Anabaptists, who are separated from the world.

AS for the Anabaptists who call themselves *Separated from the world*, and are wholly spiritual, they say, They will have nothing in common with the Gentiles, as they call them, not Fasting, observation of dayes, life, eating and drinking, &c. These establish a rule how plain their garments must be, of what stuff, how long, how large, of what matter, and how for manner: they forbid the use of all costly garments, calling such as use them Gentiles, and Pagans: when they see any laugh or be cheerful, they cry, *Woe unto you that laugh now, for ye shall weep.* They fetch continual deep sighs, and are alwayes sad, they reject all feasting and banquets at Weddings, all use of Musick; and as for that speech, *Rom. 12. 1.* they have it alwayes in their mouthes, *Fashion not your selves unto the world:* they alledge it, as if the Apostle had intended to change the nature and property of all things, and as if so be he commanded us to go upon our heads, because the Gentiles go upon their feet; or to speak with our feet, and hear with our heels, because the Gentiles speak with their mouthes, and hear with their ears. Whereas the Apostle understandeth no other thing, then that we should not imitate the world in that which is evil; which the Apostle *John* saith, *Love not the world, nor the things that are in the world:* for all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father. And the Apostle *Paul* expoundeth this, *Ephef. 4. 17.* when he chargeth us that we should not walk as the Gentiles walk, in the vanity of their understandings. It is folly in them to draw these words from the true sense, to make them condemn a multitude of things indifferent; as some of them will not put on a clean shirt upon *Sunday*, because unbelievers do so: some will not call *Monday* or *Tuesday*, but the first and second day of the week; binding their

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Consciences

Consciences unto such things: they make themselves ridiculous, because they condemn garments and trimmings, which are not according to their Cut and Rule, by their Taylors, and according to their patern and fashion. We would not here let loose the reins to pomp and vanity, but we say, We are not to condemn him, who is clothed according to his Estate, and according to the custom of the Country; yong people & all according to the received custom, Gentlemen according to their ranks, Merchants, and consequently all men of Estate according to their qualities. We condemn, with the Apostle *Peter*, all sumptuousness, and vanities which are unprofitable: notwithstanding we say, That when Princes and the like carry it magnificently, they are not to be condemned as Pagans; for Christ and his Apostles never gave us Rules for our garments. Let every one hold forth mediocrity, and cut off all superfluity, for the profit of the poor. Meat & drink is not less free to Christians, then garments, wherefore to forbid them, is to hold forth the Doctrine of Devils, as *Paul* saith. What hurt can be found therein? when God shall by his blessing give a Christian means, that he may make use of good meat and drink; and the faithful receive it with giving of thanks, without gluttony, but with sobriety: wherefore should any say, That this gift of God is a curse? Have not the servants of the Lord, praised the Lord for it? as *David* for the Lords filling of his Cup, and spreading his Table. Was not Christ at Feasts and banquets with his friends? there were none but the hypocritical Pharisees offended at it, calling him Glutton and Drunkard. *Paul* saith, *He could tell how to abound, as well as to want.* If a believer hath little, let him be contented without murmuring; if he hath much, let him use it with moderation and sobriety, and giving of thanks; remembring that passage of the Apostle, *Whether you eat or drink, do all to the glory of God.* They condemn all mirth and laughter as bad. It is true, Christ saith, *Woe unto you that laugh, for you shall mourn:* yet *Paul* exhorteth to rejoyce with them that rejoyce; and *Solomon* saith, *There is a time to laugh, Eccles. 3.* *Abraham* laughed, *Genes. 18. 10.* and

1 Tim. 4.

1 Cor. 10. 27.

1 Cor. 10. 27.

Rom. 13. 14.

and yet these men would banish all mirth and laughter. All civil mirth is not to be condemned, nay, rather their hypocritical sighings, and their sad and melancholy looks, are to be censured, whereby they would, as more holy, extol themselves above other men: the Kingdome of God consists not in these things; the Scripture no where condemneth honest mirth, but every where hypocrisies. In the time of *Solomon*, Israel held a Feast for fourteen dayes together, because of all the goodness of God vouchsafed to *David* his father. As mourning proceeds from adversity, so joy from prosperity: which *Jeremiah* plainly holds forth, when he saith, *The joy of our hearts is ceased, and our mirth is turned into mourning, &c.* Lam. 5. 15. They condemn also the honest banquets at Weddings, as unlawful and evil; and yet we see the Scripture speaketh often of the voice of the Spouse and espoused: we reade it no where condemned, either in the Old or New Testament. Our Lord was not onely at a Wedding being invited, but wrought there his first Miracle, by turning water into wine: he sat down there, and his Disciples.

David saith, *God hath made wine to make glad mans heart, and oyl to make his face shine:* Feasts and Banquets which exceed Christian modesty, are not to be commended. *Lot* made a feast to his two guests, and *Abraham* did so at *Isaac's* weaning: who ever will reade of the feast of the faithful, let him reade these Scriptures, *Gen. 26. 30. Gen. 43. 34. Judg. 14. 10, 12, 17. 2 Sam. 3. 20. 1 Kings 3. 15. Job 1. 4, 5.* It is said, *Matthew* made a feast, where many Publicans were: Christ doth not forbid them, yea, he fetcheth a comparison from the Bride and Bridegroom, from the Wedding-Supper, and the Wedding-Garments. Luke 14. We would not here encourage intemperance in any, but to shew the liberty which Christians have of the good Creatures of God, that none may condemn those, who in Gods fear do make use of their liberty: the Kingdom of God lieth not in such observations; bodily exercise profiteth little, but godliness being profitable in all things. Moreover, if we should reckon up all their Errours and several Opinions, time would fail us to refute them.

There be some who hold re-baptizing so necessary as that without it none can be saved: Nor will they salute any, nor give the hand, nor acknowledge any but such to be their brethren: some hold it not so necessary, and make no scruple to be found with honest people, and to account them as brethren: but their number is but small.

Some account Childrens Baptism so bad, as that they will rather be dismembred, and suffer, then to let their Children be baptized. Others suffer it as an Ordinance, which neither hindreth nor profiteth. Some account themselves holy and pure; these are separated from others, and have all things in common; none saith among them, *This is mine*: and to have any thing in propriety, is accounted a sin. Some have endured great torments, because they would not keep *Sundays* and Festival dayes, in despite of Antichrist: seeing they were dayes appointed by Antichrist, they would not hold forth any thing which is like unto him. Others observe these dayes, but it is out of charity.

Some say they are come so high, as that they cannot sin any more. The most pure of them preach up the Cross, and persecution so high; that they seem to make it an Idol, and a new Saviour, putting of it in the place of Christ, for salvation, as the Papists do their works. There be some who have daily some new command from God, to make known unto their brethren and strangers. Some are rapt into an extasie, and have their visage and countenance changed, lying upon the ground certain hours. Some Tremble and Quake for two or three hours together: after that, when they are come unto themselves, they prophetic and speak strange things, as if they had been in another world, or as if they had fallen from out of heaven: and they account to have that in common with the Apostle, when he was taken up into the third heaven.

Many cannot speak nor declare the great secrets, and Mysteries which they have seen.

To some this Extasie or Trance cometh often, to others not so often, to others of them not at all. Some among them fall
down

down upon their faces, and dream; others do not, but keep themselves to the Letter of the Scripture. Some do nothing else but pray as the Friars do, and say, That they do hinder and keep back, by their prayers, all the mischief which otherwise would befall the world: these will not that evil should be resisted by any other wayes then by prayers; and in no sort will permit the use of arms.

John Denk did not admit of swearing by way of witness. Some hold not the Trinity of persons in one Essence, saying, That the Son only is a person. Some esteem of the Sacrament of the Lords supper as we do; but they preach it up so highly, as that it will be very hard to finde so much as two fit to communicate therein; and therefore some are of opinion not to do it until their death. In some places they banish and excommunicate all those, which will heare any Preacher or Minister preach: they speak all the evil of them that may be, calling them Scribes and Pharisees. Others endure that one may hear, see, and read any thing: but in the mean while the manner of Ministers living pleaseth them not. They have the Cross in such estimation, that they despise and reject all those which are without it, and persecution, and say, That their case is not good: for (say they) if they were in the Lords way, they would suffer persecution: some therefore seek the Cross, others are of another opinion. And many times they break fair households by separating the parties, when one of the parties is excommunicated, the party which is not excommunicated must withdraw from the other party: and their excommunications are for very small matters; yea, when they are married one to another, they make them promise, that if one of them come to be cast out of the Church, that the innocent party shall withdraw from the nocent; and by this means their marriages are all conditional: when one is thus separated, the party offended cannot be remarried, if the other party being married be not delivered by the death of his adjoynt: yea, sometimes it falls out, that some who have been excommunicated, are received in again, and finde their party married to another.

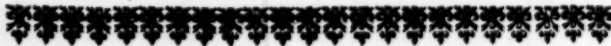
and there they must see their wives before their eyes to be unto another man, and they themselves cannot remarry; yea though they have not the gift of continence, they say unto them, as unto the Friars, that they must make themselves Eunuchs for the Kingdom of heaven. Behold how the Devil makes himself sport with these men! They are in mortal war with the Franiques: upon this occasion the Mennonists have excommunicated the Franiques, because they would not approve of these goodly marriages.

They say also, That when a man hath sinned, though he doth repent, that he is to be excommunicated: and then if he doth persevere therein, he shall be received in again. Behold, the fair sir of Satan, how he playeth the game with these men, which follow not the true light of the Gospel. Our Lord be pleased to give eyes to all the World, that they may take heed of these Sects, which make men turn aside from the way of truth. So be it.

F I N I S.



There is now in the *Press*, and will very shortly be extant, an excellent and usefull Treatise, Entituled, *The Righteous Man's Evidence for Heaven, &c.* By Mr. *Timothy Rogers*, Minister of the Gospel.



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